

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

NATIONAL RELIGION.

ON looking down the columns of the *Daily News* of Saturday last, our attention was momentarily arrested by the following telegram:—"New York, November 27. To-day being Thanksgiving-day was observed as a general holiday." We have no desire to make more of this announcement than it will warrant. It is by no means an unprecedented one. The same message, or an equivalent to it, reaches us annually. It means, we presume, that in virtue of the *recommendation* made by the President of the United States of America, religious services are held on that day by those citizens who are inclined thereto, for the purpose of offering thanks to Almighty God for the blessings which he has vouchsafed to the country during the preceding twelve months, and that the transaction of commercial business in public centres is customarily suspended. To what extent the religious services of the day are observed by the American people, or how far it is simply availed of as a day of leisure for any congenial pursuits, we do not now inquire. Probably it would be found that as large a proportion of the population of the Union joined in this expression of devout thanksgiving to God as that which, obedient to a royal *command*, takes part in any similar observance in our own country. What we wish to remark, however, is that a national recognition of Divine Providence by a people, and a quasi-national profession of Christianity by such as believe in it, are not necessarily restricted to those States which, like ours, possess an Established Church. In the United States of America, as our readers are well aware, there is no institutional connection between the civil power and any of the organisations of its people for purely spiritual ends. There is no national priesthood; no temporal support out of the common resources of the community for the ministers of any order or profession; no laws binding the consciences, or setting bounds to the freedom, of religious teachers; no special privileges assigned to them above those of other citizens; no interference in any way with the affairs of spiritual bodies, as such. The Lord's day, as in this country, it is true, is considered, so far as business is concerned, as a *dies non*. Congress opens its proceedings with prayer, provides chaplains for the army, the navy, and the gaols, and the President every year names a day by proclamation

on which he recommends that the people of the States should, in their various religious assemblies, acknowledge their dependence upon the Great Father of all, and express their gratitude for the blessings He has conferred upon them.

We are being perpetually told by the clerical party in this country, or at any rate by those who represent it in the pulpit, in the press, and in electioneering literature, that the disestablishment and disendowment of the Church of England would amount to no less than a national profession of atheism, and we remember that some ecclesiastic of that Church—we forget his name and grade just now—speaking of the Thanksgiving observed at St. Paul's Cathedral on the recovery of the Prince of Wales, remarked upon the impossibility of holding such a service except in connection with, and by means of, the Established Church. The clerical party, we are sorry to say, does not appear to regard it as any part of its duty to be observant of facts which do not sustain its own pretensions; or if it does observe the facts, to give them their proper weight in any argument it may employ in support of the Establishment theory. According to this party America ought to be a godless nation, incapable by its own deliberate choice of giving expression to national sentiment and feeling upon any topic which lies outside the range of its secular affairs. There are Christians, they will admit, in America as in England. Individually many of them may be ornaments of their religious profession, there as well as here. The spiritual life of families may be as assiduously and successfully cultivated in the United States as in England. But, as a *nation*, they have no God, because they have no Established Church. Is that true, even upon their own showing? Is there no national recognition of Christianity in a country respecting which it may be said, "To-day being Thanksgiving Day has been observed as a general holiday."

We trust our readers will not misunderstand us. We are now pointing out a fact, *quantum valeat*, which knocks on the head most of the dogmatic and intolerant assumptions with which the advocates of disestablishment are so commonly assailed. For ourselves, we do not profess to comprehend what is meant by national religion, unless it be the sum of religious belief, sentiment, and practice, that exists among the members of a national community. It is of this, we conceive, that God takes account, and not of the organised modes of expressing it. A Thanksgiving Day, so far as it is voluntarily observed by the people of any country, is a decorous, and may be a truly edifying, arrangement. Where no secular authority is brought into play, where the civil magistrate simply appoints a particular day and recommends its observance, where no strain is put upon liberty of conscience, and where, so far as the law is concerned, each individual is left to follow the promptings of his own spiritual nature, the departure from the rigid theory of an essential distinction between the civil and the spiritual power, although, perhaps, it may be condemned by logic, is so small and practically imperceptible that it need trouble none but such as recognise in logic an inexorable despot. Even if it could be proved, therefore, that the theory of the United States in regard to Church and State is impinged upon by the appointment of a Thanksgiving day for the nation, we

should not care to tax it with inconsistency. Substantially, and for all really practical purposes, the churches in America are independent of the State, and the State is independent of the churches. There is no *nexus* of public law to hold them together. Their influence reciprocally one upon the other, is a legitimate influence, serving neither to restrain on the one hand, nor to corrupt on the other—neither to degrade religion into a branch of the Civil Service, nor to inflict injustice upon any class of citizens. Yet, as far as a nation can recognise the Almighty Ruler of nations, America does so quite as much as England.

The real gist of the allegations maintained by the clerical section of the Church of England as to the godlessness of being without an Establishment, is, after all, only another form of that ecclesiastical exclusiveness which such an institution engenders. They mean that the clergy of the Church of England are the authorised priests of God in reference to the religious acts of the people of England, and that where there are no authorised priests there can be no national recognition of the Supreme Being. We should be sorry to say that they are not jealous for the honour of the Master whom they serve, but we must say that they are sufficiently jealous for their own. Their assumptions lead to this inevitable inference—when the State ceases to use us as the link of connection between itself and religion, it will cease to have any connection with the Author of religion. Gradually, the people of England are beginning to apprehend the true meaning and force of this clerical assertion, and, among the means which are conducting them to a truer knowledge and appreciation of the position under animadversion, the religious life of the people of the United States, in the free but unmistakeable profession of it, has done, and will do, not a little to convince them that a national religion of any worth need not presuppose a national priesthood.

THE NEW SCHOOL BOARD FOR LONDON.

THE clerical opponents of national education have succeeded in the metropolis almost beyond their hopes. They have placed on the London School Board every one of their seventeen nominees; and for most of them they have secured a very high position on the poll. The borough of Chelsea has honourably distinguished itself by placing the Liberal candidates a long distance above the clericals; but in every other division the latter have been, if not at the head of the poll, at all events next to it. On the other hand, the consistent advocates of a separation between secular and religious instruction have received an important accession of strength in the persons of Mr. George Potter, the Rev. G. M. Murphy, and the Rev. Llewelyn Bevan. The election of the last is perhaps the most significant, inasmuch as he displaces Dr. Angus, a Nonconformist advocate of an utterly untenable compromise. Indeed, it is evident that the new board is marked by fiercer extremes of opinion, and is likely to be enlivened by much more passionate struggles over points of principle than the last one. All this may be perfectly satisfactory to Mr. Forster, who apparently hopes to get rid of the two irreconcileable parties by the same process which demolished the contentious Kilkenny cats; but it is not so pleasing to those who imagined that school boards were established for the purpose of securing national education. It is no exaggeration to say that in the recent conflict educational interests, methods of instruction, systems of

school organisation, have been wholly ignored. The only subjects obtruded upon public attention have been the rights and wrongs of the Establishment, the use and abuse of the Bible, the propriety of prayer and praise in board schools. In fact, of the whole five hours which constitute the daily school time of our children, the only portion the right employment of which has been at all discussed, is the three-quarters of an hour devoted to religious purposes. Unfortunately the results of the conflict are not such as to promise any speedy cessation of the strife. By an audacious and desperate appeal, as the *Daily News* well puts it, from the vanquished prejudices of the House of Lords to the stolid superstitions and pecuniary cowardice of the "residuum" amongst ratepayers—the ignorant and apathetic with no intelligent knowledge of the question at issue—the priests have succeeded, so far as the recent elections go, in reversing the verdict unanimously given against them by School Board, Education Department, Crown, Lords, and Commons.

It only remains for us to gain what profit we can from a consideration of the means by which the metropolitan constituencies have been led thus to stultify themselves, and of the practical issues that may be probably involved. We expressed a fear before the election that the Liberal party would suffer through lack of organisation. The result has justified our fear; and it is unfortunately too common a case. For Liberals, conscious of the justice of their cause, and certain of its ultimate triumph, are too often disposed to allow their principles to "commend themselves to every man's conscience in the sight of God" without any external aids. Only when some gigantic insult to public common sense and right feeling stirs deep passion by its intolerable tyranny, is Liberalism roused to take the pains necessary for effective organisation. On the other hand, Conservatism is always jealous, always on the alert. If it sleeps at all, it sleeps with one eye open; for its opportunities are always slipping away, and once gone, they can never be recalled. Thus in the recent contest, while Liberals have shown a kind of languid confidence in the slow but inevitable course of events, the priestly party have felt very vividly that with them it was now or never; and they have enlarged the machinery ready to their hand into an organisation, which nothing but the agitation and energy usually reserved by Liberals for a great and critical Parliamentary contest could possibly have resisted. Nor has the clerical party shown any fine scruples as to the mode in which this organisation ought to be used. Anonymous falsehoods of the most shameless character about the expenditure of the board and the economy of denominational schools, about the extravagant provision of needless school places, and the number of vacancies practically available, have been scattered broadcast over the walls, and enforced by the mercenary mendacity of paid canvassers. Districts, mapped out for purposes of evangelisation, have been made available for the baser needs of clerical craft. District visitors and Scripture readers have laid aside tract or Bible, to scatter false and scandalous accusations of infidelity and atheism against the opponents of the priests. Ritualistic ladies fresh from the sweets of the confessional, or blooming with enthusiasm for the last new thing in vestments, have persuaded and cajoled, or in the last resort threatened and bullied chairwomen, washerwomen, and pauperised recipients of blankets or soup. Nor have lavish funds been wanting for the expenses of this exhaustive canvass. Where they came from it is not for us to say; but when we bear in mind the vast amount of printing which was done by one great central firm, and adapted, by the addition of candidates' names, to local purposes throughout the suburbs, there seems to be very strong evidence of the existence of a common treasury which could be drawn upon in cases of necessity to supplement local means. When we contrast the utter lack of any systematic organisation on the part of the Liberals, and their entire dependence upon the purses of their candidates or the special subscriptions of their friends, notwithstanding our acknowledgment of the temporary victory of priestcraft, we see much cause for congratulation in the fact that the true principles of national education have here and there, without any extraneous aid, established their position in the face of such tremendous odds. Take, as an illustration, the borough of Hackney, where the contest seems to have been fought out more fiercely than anywhere else. Knowing something of the cost of electioneering machinery, and looking at the amount of printing and posting, the number of paid agents and canvassers, and the host of hired carriages which were conspicuous on the side of Messrs. Foster and Pilkington, we are convinced that their expenses cannot be

put down at less than 2,500£., and probably exceeded this amount. On the other hand, the expenses of Mr. Picton, against whose secular views—particularly his protest against the desecration of the Bible in board schools—clerical hostility was most bitterly directed, did not exceed, if they amounted to, 150£. It is manifest that, in these circumstances, paid agency, or indeed any elaborate organisation, was out of the question. Yet he polled considerably more than twice as many votes as at the former election; while Mr. Stephenson, who, being willing to admit the Bible, did not excite the same prejudices as Mr. Picton, polled between three and four thousand votes more than the clericals. At the same time the results of the election clearly show that if the convictions of the Liberal party are to have fair play a better organisation is an absolute necessity.

After all, to what is this priestly victory likely to amount? The majority they may command on the board is at best exceedingly precarious, and ekes out by some few members of the old board who are scarcely likely to join in any wanton destruction or neutralisation of work already accomplished. Again, it is easy to talk big when free from any personal responsibility. But, little as we like many of the new clerical nominees, we are convinced that many of them, notwithstanding their desire for reaction, will stop short of positive disloyalty to their mission. Besides, it would be almost as difficult to spoil the unfinished work of the board as it would be to replan, alter, and cut down a house, the contract for which had been not only made legally binding, but also half completed. The danger is that the intolerant priestly spirit will be shown in cheeseparing efforts to impoverish the machinery of the board, and to keep down both school methods and teachers to the miserable standard of the clerical schools outside. But there are men on the board who will make valiant fight against this priestly vandalism, and if they are efficiently supported by the organs of public opinion, many of the mischiefs threatened by the late reactionary election may yet be averted.

THE VICAR OF CARMARTHEN AND THE EDUCATION DEPARTMENT.

The *School Board Chronicle* of Saturday week furnishes us with a copy of some instructive correspondence which has recently passed between the Vicar of Carmarthen and the Education Department at Whitehall. The circumstances will not appear novel to those who know anything of clerical obstructiveness in educational matters. It may be well, however, to remind our readers once more of the difficulties with which school boards meet in their attempt to obtain statistics respecting the accommodation or efficiency of Church schools. Last September the Carmarthen School Board sent attendance lists to the managers of all the elementary schools within their jurisdiction; by the teachers of the Priory-street and Town-side schools these schedules were declined, and all information was persistently refused. The school board clerk then stated the facts to the authorities at Whitehall, and it is a pleasant surprise to us to find that, in this case, "my lords" seem to have snubbed the parson instead of snubbing the board. In reply to Sir F. R. Sandford's inquiry "whether, and if so why, the managers refuse compliance with the provisions of this (the 22nd) section of the Act," the Rev. Latimer M. Jones has written the letter which we print below. Comment on this document is scarcely necessary as it speaks so plainly for itself, but we may perhaps be forgiven if we call attention to three points of interest which have arrested our notice in its perusal. First, in spite of Mr. Jones's rhetoric (and we admit it to be very fine), he surrenders unconditionally in the fifth paragraph. Hence the only consequences which have followed his resistance to the local board have been the hindrance which he has occasioned to their usefulness, and the possible relief to his own feelings, which we hope has been great. Secondly, it is interesting from a psychological point of view to observe how one metaphysical quibble begets another in a mind well prepared for their development. Thus from familiarity with the jargon about a Church in the abstract as something distinct from the members composing it, Mr. Latimer Jones is led to write about his contempt for the Carmarthen School Board in the abstract, while he is sure that Sir F. Sandford "will understand that he is not speaking of individual members"—a piece of nineteenth-century Realism which must thrill the heart of Anselm with a gentle tremor of satisfaction, if that philosopher is still susceptible to the emotion of earthly pride. Thirdly, we have once more an instance of the truism that great

minds think alike. The Vicar of Carmarthen is quite in harmony with the superior spirits among our weekly contemporaries who are for ever reiterating the "gentleman-of-culture-in-every-parish" theory. "Had it not been for the Church of England," cries Mr. Jones, in a rhapsody of modest self-assertion, "Carmarthen would be one of the darkest places in creation." We imagine that the fear of depriving Carmarthen of such a centre of illumination will as little induce the friends of disestablishment to delay their action as the hope of "reducing" Mr. Latimer Jones "to the level of his neighbouring Dissenting brethren"—the supreme motive of Liberationists according to a recent dictum of the *Saturday Review*—will induce them to hasten it on.

Mr. Jones' letter is as follows:—

The Vicarage, Carmarthen, October 22, 1873.

Sir,—I received your letter dated the 13th inst., asking why the managers of the schools for which I act as correspondent refuse compliance with the provisions of section 22 of the Elementary Education Act, Amendment Act, 1873.

I now send you my reply.

On general grounds, I have not the remotest objection to give any ratepayer, or school board officer, or any one else, access to our schools and registers for the purpose of fostering and extending education.

I have always shown a readiness to co-operate with persons differing widely from me in opinion, and am quite prepared to do so still, especially in the case of a school board; common fairness requires that they should have access to our registers as we have the fullest liberty of consulting theirs; examining their minutes, correspondence and accounts. We can send any qualified officer to inspect and report. Besides a board is a servant of your department doing work, and collecting information for the welfare of the nation; and it is essential that you shall receive accurate information respecting every school. I know of no one who ought to be called upon to do this but the officer of the board, who is paid by the ratepayers—Denominationalists as well as Boardists. We pay the man who is a servant recognised by the Government, and of course he ought to do the work.

The men are senseless who accuse me of desiring to break or evade the law; he must be senseless, too, who cannot understand the 22nd Section; and as the clause which suits my present purpose best is the one allowing an appeal to your department in case of any difference between a school board and the managers of a public elementary school, I treated the communications of the board as so much waste paper until they had appealed to you. They adopted the very course which I should have recommended had I been asked. They ought to have known from past experience that I would reject with quiet scorn any direct communication with them. They cannot forget the stinging rebuff they received when they applied to us dictatorially for similar information before the passing of the section which now permits the application. However, in dealing with your department, as one condition of the compact between it and voluntary schools is, that they shall permit Her Majesty's inspector at all times, and I apprehend any one else similarly commissioned, I say at once that if you insist as a condition of your grant that we shall show our registers to any officer of the school board, I will with pleasure call the managers of the schools together, and venture to promise for them immediate compliance with your *legal* demands. All we desire is to deal openly and work earnestly with your department; but only indirectly with the school board as at present constituted; and since you ask me, I will tell you why.

1. It is a board formed in a manner never contemplated by law. Previous to the election in January, 1871, after fierce contentions, it was agreed that seven gentlemen whose names were placarded all over the borough should be elected without a contest. Three of them were staunch denominationalists. Through inadvertence and blundering they were not nominated. One hint from the Radical watchmen who were prowling about would have set matters right, and a gentleman living within a hundred yards of the place of nomination had on that very morning requested that he might be summoned in case of any hitch; at five minutes to four on that evening members of the Radical party nominated three persons whose names had not been before the ratepayers. They were pitchforked into the board. I hold the whole board responsible, for they have never repudiated the scandalous trick, although a solemn and public compact had been made that the seven gentlemen posted up should be returned without opposition. Do you expect anyone who can distinguish between honour and fraud to deal with such a board? If I pay the grant instead of you, I never will.

2. The board is governed by a clique bitterly hostile to the Established Church, and some of whom have avowed their vehement desire to extinguish denominational schools; they are religious people who want to demolish religion. Unknown as lovers of education; impotent to exercise influence for good; strong only in bigotry, they have endeavoured, but have ludicrously failed, to use their brief power—and brief it certainly will be—for the propagation of secularism and the downfall of denominational schools. Do you expect a clergyman to degrade himself by being on friendly terms with such a board as that?

3. The board has unjustly, according to your department, and scandalously in my view, refused the payment of fees of poor children in our schools. I for one treat their action with contempt; still their conduct is none the better. Do you expect me to treat with a grossly sectarian board like that?

4. The board has conducted a series of cruel prosecutions against widows, and the destitute whose children were able to earn a morsel of bread; while the parents of scores of children who earn nothing, but live in the streets, are left unmolested: the clerk to the board being also clerk to the magistrates, and consequently, from no fault of his own, public prosecutor at the same time. It is right to say that the members of the board who are also magistrates retire from the bench during the hearing of such cases.

5. Members of the board have times without number insulted our schools ; and, as their published remarks will prove, while passing by the other managers have over and over again personally insulted me. Pray don't imagine that I allege this as a grievance meriting damages ; on the contrary, they have placed me under an obligation for the diversion thereby obtained. I know from whom the insults have proceeded ; still one who respects his head cannot go near boys who throw stones. But I mention this to justify my independent action. I am unfortunately precluded upon personal grounds from consulting the other managers officially until I have defended myself. I will not weary you with any more reasons. I am sure you will understand that I am not speaking of individual members of the board, but of the board in the abstract : some of its members I hold in high esteem, apart from this connection.

Believe me, it causes me great pain to speak in terms of disrespect of any section, however small, of my fellow townsmen, the great bulk of whom, whether usually on my side or not, I hold in unfeigned respect. I am on the happiest terms so far as I know with Nonconformists and Radicals ; and what I have written does not in the very remotest degree apply to a single person whom any member of the board may be supposed to represent.

The remarks apply to the board alone.

Rival systems can never thrive without courtesy on both sides. No courtesy has been shown to us ; on the contrary, vulgar hostility. Not the slightest acknowledgment of the efforts of Denominationalists to cover the town with schools has ever been made. My parishioners have within the last five years spent 3,000/- upon schools without even a shilling from your department, while the Secularists spent not one farthing. Now that they control the rates, the ignoble who were under water, out of sight of the world, finding that they had risen to the surface, began to flounder and splash water in the faces of those who were swimming quietly on the broad ocean of education ; but they who flounder are sure to sink. It is the richest joke of the century to find men who all their lifetime were guilty of shameful indifference to education suddenly become brimful of zeal. *O tempora! O mores!* Had it not been for the Church of England, Carmarthen would be one of the darkest places in creation ; whereas, through her instrumentality, provision has been made in excess of the school accommodation required, yet we have here from among the enemies of the Church the most bumptious and hateful school board in the whole land.

The Prime Minister of England declared recently at Haverford that there was no justification for the existence of a school board where there was a deficiency amounting to one-fourth, so that the Carmarthen Board is an absurdity, a monstrosity, and a sham.

I will take care to appoint immediately a bailiff to inspect regularly all their registers and records, so as to rectify as far as possible its inexperience, its ignorance, and its incompetence.

The days of the board are numbered ; it dies with the dying year, unblest by father, mother, or child ; and I warn its successor that uneasy will lie its head if it does not abandon the vulgar, meddling, cantankerous policy of the board that will be dead.—I am, Sir, yours faithfully,

LATIMER M. JONES,

Correspondent for the Priory-street, and Towy Side Schools.

With Mr. Jones's aphorism that "one who respects his head cannot go near boys who throw stones" we are in entire agreement, and as any additional manifestation of cerebral excitement might lead to the enforced seclusion of the reverend gentleman from his parishioners, we trust that he will in future act on the judicious maxim which he has himself laid down.

ECCLESIASTICAL NOTES.

A CONFERENCE of the Church Association has just been held at Wolverhampton. It was, of course, attended exclusively by members of the Evangelical party. Its proceedings, therefore, give us some clue to the intentions of that party. There is considerable curiosity as to what they will do ? For instance, Do they intend to stay in the Church ? Well, that was a subject which was altogether avoided. Do they intend to agitate for a thorough reform of the Prayer-book ? Well, that also was a subject that was altogether avoided. Instead of this, there was a good deal of declamation about the Ritualists, about Confession, and especially about the bishops being made to do their duty a little more vigorously than they at present do it. Indeed, the chairman said that one of the objects of the conference was to induce the bishops and archbishops to act more decisively. "I think," he said, "that after the experience of the last few years, the bishops ought to perceive that more stringent measures are necessary." This suggestion seemed to take with the conference, and it was evidently felt that something at least was being done, if the bishops could be made to do something. So Prebendary Dalton asked how it was that bishops who had declared that the principles of the Reformation were in danger had not come forward more boldly in opposition to Ritualism ? The Rev. Mr. Tanner, vicar of Christchurch, Winchester, suggested that they should call upon the Episcopal Bench, if possible, to put down the Confessional without delay. The Rev. Mr. Beake, rector of Lyng, declared amidst cheers, that the bishops were "guilty" in the matter. "They had not fulfilled their duty ; they had not used all faithful diligence to drive away erroneous and strange doctrines ; in this country they

had in a great many cases encouraged the spread of Ritualism." Mr. Valpy said that the bishops had wholly failed to give their support to the amendment of the law ; the Rev. Mr. Gladstone, of Wolverhampton, declared that "they must go to the bishops, who would never do their duty until they were threatened with attack" ; whilst the Rev. Mr. Isaacs, of Leicester, suggested that the inaction of the bishops was encouraging disestablishment, and said it was a serious question whether the bishops themselves were not amenable to the law in connection with Ritualism. There is nothing else worth reading in the proceedings of the conference, so far as they have yet been reported, and this, it must be confessed, is not very much. It is easy to scold the bishops, and easy to say they ought to move faster, but it was hardly worth while to hold a conference to say that and scarcely anything else. We should have thought that the main question at such a meeting would have been not what was the duty of other people, but what was the duty of the members of the conference themselves. Generally, people who declaim against the "neglect" of others do so from an uneasy and unacknowledged sense of their own deficiencies ; and the man who has taken the beam out of his own eye, is the last man to point out the mote in his brother's eye.

But who would be a bishop ? While the Evangelicals are thus telling the whole bench what they ought to do in their direction, the other side are saying that if they should do anything in that direction they will have to look out. Thus the Rev. Malcolm MacColl, speaking at a meeting of the English Church Union last week, said he had never obeyed the Purchas judgment and never would. He had recently talked with four members of the Carlton Club, therefore strong Tories, and strongly in favour of the maintenance of the English Church, and they had told him that the only way to remove these evils was the expulsion of the bishops from the House of Lords. They spoke of the recent charge of the Bishop of Gloucester and Bristol, threatening a rigid enforcement of the Purchas judgment, and said that if the bishops went on like this the only way to save the Establishment would be to get them out of the House of Lords, and let them be more amongst their people and less in London. When bishops attempted to enforce the Purchas judgment they were doing more to bring the Establishment about their ears than was done by all the operations of the Liberation Society. It would thus appear that if the bishops do not punish the Ritualists a little more vigorously than they have hitherto done, their inaction, according to the Evangelicals, is promotive of disestablishment, while, on the other hand, if they should prosecute the Ritualists they will, according to the anti-Evangelicals, be "doing more to bring the Establishment about their ears than was done by all the operations of the Liberation Society." Who, we once more ask, would be a bishop ?

While this has been going on there have been some anti-confessional meetings. One was held at Wolverhampton just before the conference, at which a clergyman expressed an extremely plain opinion about Bishop Selwyn. Resolutions were passed at this meeting which were communicated, in due course, to the bishop, and the bishop replies that, in consequence of the language that was used concerning him, he confines himself to a simple acknowledgment of the resolution. The chairman tries to explain, but, no ! the bishop stands upon his dignity, and will say nothing as to Confession. There has also been a meeting at Stratford, when an attempt was made to reconcile the Evangelical position with the Prayer-book, but it was not successful. The Bishop of Gloucester has also taken another step, in writing to the Dean of Bristol in respect to a speech recently delivered by the dean, at a meeting at Bristol. The bishop says he is afraid that "nothing can be done by direct exercise of authority," but that preaching and teaching will be useful. So, the Evangelicals having summoned the bishops to action, Bishop Ellicott lays the duty of defence upon the clergy. It is a pretty position ! Usually, such a position results in nothing.

We see that the "pulpit drum ecclesiastic" has once more been beaten throughout South Devon. The *Devonshire Churchman* informs us that on Nov. 16 the annual sermons in aid of the Devonshire Church Institution were preached, "for the purpose of expounding by simultaneous co-operation the principles and objects of the National Church," and that "the ministrants of eighty parishes expressed their concurrence in the movement." Sketches of some of the sermons preached on this occasion are given, together with statements of the

proceeds of the collections—which go, of course, to the Church Defence Institution. The collections ranged from 7s. to 25s. But really, 7s. is scarcely enough for a congregation to give to maintain the Establishment. Or is it all that they value it at ? But another congregation values it at 10s. 1½d. On the whole, we must say that the collections were not liberal ; in fact, they were shabby.

There has been another sale of a Church living. "Another," did we say ? There are perhaps scores a week, only we don't always get the details. This sale was the one referred to in our journal last week. It took place on Thursday in the presence of some twenty or more persons. The auctioneer did his best. He enlarged upon the beauty of the scenery of Water Stratford, upon its smallness, upon the great advantages it had in their being no public-house and no Dissent in the parish, and upon the age of the present minister, Dr. Bosworth, who now numbers eighty-six years. But the biddings were not lively, and a good many persons were there who did not go to bid. The auctioneer said that the living was worth £3,900, at nine years' purchase, "at the present depressed state of the market," but the audience thought otherwise. Not a bid ! £3,000 ? Not a bid ! £2,500 ? Not a bid ! "Anything." Then came an offer of £1,200, from which the bids went up £1,520, when the auctioneer, in a melancholy voice, declared the living not sold. The parishioners, therefore, will have to wait for another auction.

Some "Scottish Church Notes," in another column, should be read. There is more movement in Scotland at the present time in regard to disestablishment than there has been for many years. All that is wanted is a leader of the nation, and he, no doubt, will make his appearance at the proper time.

SCOTTISH CHURCH NOTES.

(From an Occasional Correspondent.)

The upholders of the Establishment in Scotland seem determined to force the fighting with their antagonists. Since the collapse of the union negotiations, a sort of apathy has reigned in the Free Church, and nobody has cared to stir the question publicly of what is to be the next move. That Church has now not even one literary organ through which the opinions of its members can be made known ; and for anything one sees to the contrary, that state of matters might have continued indefinitely if the Establishment folk had been content to let well alone. But they have not the sense to let sleeping dogs lie. They fancy that now is the time for them to go in and win, and they have actually taken to writing pamphlets, which they circulate widely and gratuitously among Dissenters, in which they try to show that the true remedy for all our ills is to gather the Scottish Churches anew under the shadow of the State. I have one of these pamphlets beside me now. It is written by Mr. Scott, of Greenside, one of the parish ministers of Edinburgh, and is entitled, "Endowed Territorial Work." What it advocates you may guess from that title, but you will, I dare say, scarcely realise the amount of disgust and indignation with which the friends of a movement supported by such men as Guthrie and Candlish, and Alexander Dunlop, are invited by this gentleman to believe that the real end aimed at in the efforts after union was "political supremacy," and that the means employed to secure that end deserved no better name than "astuteness" or "diplomacy." I have a notion that a good many Free Churchmen would be content to let controversy alone for a time, but I mistake the race greatly if they will stand meekly to be insulted by people with whom they are not meddling, and with whom they have no cause to regard with grateful feeling, and I shall certainly not be surprised if our State-Churchmen get more attention by-and-by than they now bargain for. They will have their claims examined into, and their demands will be answered to the fullest extent.

Mr. Baird's great gift of 500,000/- has already become a bone of contention in the Church. The donor is anxious that his money shall only be employed in the propagation of Evangelical doctrine, and he has imposed certain conditions as to its distribution, with a view to that end. This announcement is vehemently disliked by all who incline to be Broad, who assert that Mr. Baird is founding an *imperium in imperio*, and it is not unlikely that when the General Assembly comes round, a motion will be made committing the Church to accept the gift only if offered unconditionally.

People speculate here as to what Mr. Knight

and his congregation will do now that they have separated from the Free Church. The rumour is current that he will seek admission into the Establishment, and this receives countenance from the amount of his ministerial intercourse with Established clergy, and also from the circumstance that Dr. Caird, of Glasgow, is to open his new church. But on the other hand, his application must go up to the General Assembly, and it is in the highest degree probable that it will meet with strong opposition there. The fact is that the Establishment cannot afford to take in Mr. Knight. Its reputation for latitudinarianism is too great already. If he were in they would not put him out, but it is different to take him in with all his colours flying. The strength he could bring them in some respects would be neutralised by the damage he would do them in others. I have no doubt, however, his reception into the Established Church would be best for himself. It would be good in no sense for him to be alone. For one thing, Dundee is not a very big place. Mr. Knight's gifts are not of the popular order, there are three other Broad Church preachers in the town besides himself, and after the present excitement is over he may find it difficult enough to maintain his ground. Perhaps then he might take it into his head to remove to the *mare magnum* of London, and the alliance between himself and Mr. Martineau might, with none to forbid it, be renewed.*

It is a curious circumstance that almost all our Scotch members or would-be members of Parliament are coming round to believe that patronage should be abolished. At least they say in their electioneering meetings that they would approve of a bill aiming in that direction. What that forebodes I don't know; but I am surprised that some of those gentlemen are not asked to explain what they really mean. Will you let me through your columns suggest one or two questions that might with advantage be put to candidates for Scotch constituencies? We all understand things well enough here to make it unnecessary to add explanations. I would ask—

1. Do you mean when you propose to abolish patronage that you will give the power of electing ministers absolutely and directly into the hands of the people?

2. Do you propose that compensation shall be given to patrons who are deprived of their civil rights? and if so, out of what fund is it to be paid?

3. Do you approve of Mr. Gladstone's suggestion, made some years ago, in answer to a deputation headed by Dr. Norman MacLeod, to the effect that as the Nonconformists of Scotland were driven out of the Establishment by what is now admitted to be illegal pressure of patronage, they should be consulted in reference to the adjustment of any new contract with the State?

If points like these were brought up, I don't think the matter would look quite so simple as some people imagine it to be.

THE LIBERATION SOCIETY.

DORSETSHIRE.—On Wednesday last, the 26th ult., a meeting of the Liberation Society was held in the British Schoolroom, Portland, when the Rev. Thomas Neave, of Dorchester, and Mr. Kearley, of London, delivered addresses in reply to statements made at a recent Church Defence Meeting. On Thursday, the 27th, Mr. Kearley lectured in the Town Hall, Bridport, on the "Present Position of the Disestablishment Question." The Rev. F. J. Austin presided; and the Rev. R. L. Carpenter also addressed a meeting. On Friday, Mr. Kearley lectured in the Assembly Room, Weymouth. The Rev. W. Lewis took the chair, and there was a large and enthusiastic attendance. The Rev. J. Bailey, B.A., and the Rev. W. W. Sherran, of Portland, addressed the meeting at the close of Mr. Kearley's lecture, which has produced a very favourable impression in the town.

BLAIRDOWRIE.—The Rev. J. H. Gordon, of Darlington, lectured in the Independent chapel here, on the evening of the 17th November, Dr. Rattray in the chair. The Doctor spoke very emphatically in favour of the Liberation movement, and warmly introduced Mr. Gordon, who lectured on "Disestablishment and Disendowment, a definition and a defence." The audience was very sympathetic, and, on the motion of Mr. Mitchell, J.P., the warmest votes of thanks were accorded.

KIRRIEHWYRE.—Spirited meeting here, on the following night, the Rev. Mr. Murray, U.P., in whose church the meeting was held, in the chair. "Church Property" was the subject of lecture, and the audience was very responsive, and heartily cheered the lecturer's several statements.

BURNTISLAND.—Mr. Gordon lectured in the United Presbyterian church here, on Monday evening, November 27th, the pastor in the chair. The subject of lecture was—"Religious Establishments, not the Establishment of Religion," and the audience paid the most marked attention to the address. The usual votes of thanks.

* A new church is being built for Mr. Knight in Dundee.

GREENLAW.—On Thursday evening, the 27th ultimo, Mr. Gordon lectured in the Free Church, Greenlaw, Berwickshire, and a very respectable audience attended. It was the first meeting of the kind in the town, and the pastor, the Rev. Mr. Fairbairn, brother of the Free Church professor of that name, presided very efficiently. Mr. Gordon lectured on "Disestablishment and Disendowment," and the hearty thanks of the meeting were warmly proposed by an old and trusty friend in the neighbourhood, the Rev. Mr. Milne, U.P.

Visits have also been paid to Milnathort, Kinross, Leven, Anstruther, and Kirkcaldy, where many friends regretted that local events had prevented arrangements for meetings.

RELIGIOUS TEACHING IN GRAMMAR SCHOOLS.

A correspondence between Mr. John Copland, of Chelmsford, and the Charity Commissioners, raises an important question relative to the protection afforded—or supposed to be afforded—to Nonconformists, by the schemes for the management of grammar-schools which have been issued during the last few years.

The following are the main facts as submitted to the commissioners by Mr. Copland:—

The Chelmsford School was established by a charter from Edward VI. in 1552, "For the education and instruction of boys and youths in grammar."

On March 3, 1873, a new scheme was approved of by the Queen in Council, being No. 106.

By the 42nd Clause the governors are, among other things, to prescribe the general subjects of instruction, and the relative prominence and value to be assigned to each group of subjects; and by the 44th section it is directed that, subject to the rules prescribed by the scheme, the head-master shall have under his control the choice of books and the method of teaching, and generally the whole internal organisation, management, and discipline of the school.

By the 56th Clause the parents and guardians may claim, by notice in writing addressed to the head-master, the exemption of a scholar from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject, and such scholar shall be exempted accordingly; and a scholar shall not, by reason of any exemption from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject, be deprived of any advantage or emolument in the school or out of the trust to which he would otherwise have been entitled. Then follows a provision for remedying the case of any teacher continuing to teach "any particular religious doctrine from the teaching of which any exemption has been claimed."

The 57th Clause is as follows:—"The governors and head-master shall within their respective department as hereinbefore defined, and subject to the provisions of this scheme, make proper regulations for the religious instruction to be given in the school."

By the 61st Clause certain exhibitions are to be given as the reward of merit only, and by No. 67 the governors may provide prizes.

By the 71st Clause it is provided that if any doubt or question arise among the governors as to the proper construction or application of any of the provisions of the scheme the governors may apply to the charity commissioners for their opinion and advice thereon, which opinion and advice when given shall be binding on the governors.

At a meeting of the governors, held on the 10th day of July last, it was resolved, by eight to one, that the religious instruction of the scholars should be conducted on the principles of the Established Church, the head-master taking care that the scholars for whom exemption was claimed under Section 56 should be so employed as should give them equal advantages as regards their place in their class, and the obtaining of prizes as the rest of their class.

Mr. Copland, who is a co-optative governor, subsequently proposed to refer the subject to the commissioners, but stood alone; and in his statement he submits that he is, notwithstanding, entitled to have the opinion of the commissioners on the legality of the proceedings. That is one point: the other and major point is thus raised by him:—

Mr. Copland contends that the resolution come to by the majority of the governors is not such "a regulation for the religious instruction to be given in the school" as is authorised by the 57th Clause, as controlled by the provisions of the preceding section, for amongst others, the following reasons:—

"Every parent has a right to exempt his child from such religious instruction as he may disapprove of. In order to do this he must give a written notice to the headmaster, but such notice enables him to exempt the child from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject only. The regulations, therefore, must be in respect of prayer or worship, or the providing of some lesson or series of lessons on a religious subject. A general regulation that the religious instruction of the scholars shall be conducted on the principles of the Established Church does not meet the case. Had the governors ordered the Thirty-nine Articles or the Catechism to be taught, the parent would have known how to frame his notice, but to meet so vague and indefinite a course of education as instruction in Church principles must be beyond his power. The master will be the sole judge of what this means; his teachings may be varied every day, and he may be constantly instilling into the mind of the child things most objectionable to the parent, without any knowledge being conveyed to him of what may be going on.

If the parent's claim is confined as it is to exemption from any lesson or series of lessons, then it is submitted that the parent is entitled to know what the lessons or series of lessons used in the school are, that he may effectually screen his child from what he may deem to be injurious. It will be seen that the resolution does not provide for any religious instruction at all, but only that such religious instruction as may be given shall be given on the principles of the Established

Church. The consequence of such a rule is, that exempted children are to be excluded from all religious instruction whatever.

"The prizes and exhibitions are mainly determined by a system of marks, and some of these marks are given in respect of the proficiency attained by the scholars in religious knowledge. As all the instruction in religion is henceforth to be conducted on Church of England principles, the exempted child must be at a disadvantage with the conforming scholars, who must necessarily stand better on the school register than he."

"It is admitted that the governors may order the use of any lesson or series of lessons on a religious subject. The parent knowing what these are may exempt his children from all or either of them, but what may be termed the principles of the Established Church by the master he has no means of telling, and cannot therefore shape a notice to effect a proper exemption. Should these principles be defined he might, rather than that his son should have no religious tuition, exempt from some and not from others, but as it is he is both knowledge less and powerless."

The reply of Mr. Vane, on behalf of the Commissioners, is as follows:

It would be a sufficient answer to your letter to state that the power given to the commissioners by the 71st Clause of construing authoritatively the provisions of the scheme is exercisable upon the application of the body of governors, and not of a single governor only.

It may be convenient, however, for me to state that it appears to the commissioners, looking at the merits of the case, that there is no real ground for objecting to the resolution complained of, which in their judgment must be held to be consistent with the expressed intentions of the scheme upon the point in question.

In commenting on this reply, in the *Essex Weekly News*, Mr. Copland says:—"If this opinion be correct, the governors have nothing to do but to decide by a majority every questionable point, and by the same majority to say it shall not be submitted to the commissioners, and they at once abrogate the 71st section of the scheme. If the commissioners are right in their second opinion then no parent can exempt his child from any religious teaching whatever, provided it be not imparted by prayer, worship, or lessons."

CHURCH AND STATE ON THE CONTINENT.

A short Paris telegram makes the significant announcement that "the Archbishop of Paris has directed his clergy henceforth to use the complete Roman liturgy in their services." This involves an invasion on the liberties of "the Gallican Church," which may lead to serious consequences.

A telegram from Posen states that Archbishop Ledochowski has received a formal intimation to lay down his office within eight days. In the event of a refusal to comply, the archbishop, it is said, will be summoned to appear before the new ecclesiastical court in Berlin.

A Berlin telegram states that the Pope's letter encouraging Archbishop Ledochowski to persevere in his resistance to the Prussian Government appears to be couched in such a strain that the Posen papers, through a wholesome dread of the press laws, have not ventured upon the publication of more than a few fragments. The published portion, after having acknowledged the receipt of sundry contributions to Peter's pence, exhorts the archbishop to fight the good fight to the end, and prays that all the sheep in the fold may follow the example of their shepherd, and show themselves to be animated by the same spirit. The letter bears date November 3, and has since been published in full in the London daily papers.

The Council of State in Geneva have decided, in accordance with the demand of the Catholic parishioners of Lancy, Chêne-Bourg, and Carouge, to summon the *curés* and vicars in those parishes to take the oath imposed by law. In case of refusal, such a course would entail the revocation of their appointments and the election of another *curé* or vicar by the parish.

THE RITUALISTS AND THE QUEEN.

(From the *Liberator*.)

The *Church Review* says of English Dissenters, that they are "genuinely vulgar, as a rule, and have a very dubious and undefined position in society." This is in an article more "genuinely vulgar" than we have ever yet seen in that journal—which is saying a great deal. But, as the object of the article is to assail the Queen, Dissenters must not complain if they do not escape the scurrility of the *Church Review* writers. The Queen's offence is, that she has joined in the Communion service at the parish church of Crathie—a church, be it remembered, which is established by law, and to which Her Majesty sends her Commissioner at the annual sittings of its assembly. This is "the last royal escapade," of which it is choicely said—

It is not a dignified position for the royalty aforesaid—the Queen of England acting as a decoy-duck in the interests of a moribund establishment!—the lady on whose dominions the sun never sets dangled as an object of attraction over the Communion table of a Presbyterian kirk!—the sovereign of the seas made the tool of a clique of rationalistic Anglicans and Erastian Presbyterians! Setting aside the Queen's personal share in the transaction, the whole affair is plainly a very pretty piece of mutual dishonesty and insincerity.

And then this eminently loyal writer expresses his fear that this last act of the Queen's will seriously "diminish the feeling of personal loyalty to her."

self in the hearts of a large proportion of, and not the least influential among, her subjects." A correspondent of the same journal goes still further, and, in a letter headed, "Important Secession from the Church of England," thinks that the event "will have a most important effect on the separation of Church and State," it being "evident that no one can be an Episcopalian and a Presbyterian at the same time." He also hopes that "the bishops will do their duty in this matter. It is clear that the Queen should no longer be allowed to receive the Communion in the Church of England." "Disestablishment would be a less evil." We hope Her Majesty reads the *Church Review*, that she may appreciate, at its true value, the loyalty of the people who think Dissenters so "genuinely vulgar."

The *Record* states that the judgment on the St. Barnabas Baldacchino case will be given by Dr. Tristram on Monday next, the 8th December.

The Rev. Charles Waldegrave Sandford, M.A., Christ Church, Oxford, Honorary Canon of Canterbury, and rector of Bishopton, has been appointed Bishop of Gibraltar in the room of the Hon. and Right Rev. Charles Harris, resigned.

THE PRO BISMARCK MEETING.—Earl Russell has consented to take the chair at a meeting to be held next month to express sympathy with the German struggle against Ultramontanism. The Archbishop of York, the Earl of Shaftesbury, and the President of the Wesleyan Conference, have been invited to take part in the proceedings.

RITUALISM IN THE WORKHOUSE.—Attempts are being made to introduce Ritualism into the workhouses. The chaplain of Bethnal Green Union being ill, some "priest" did duty for him and "presented" the house with hymn-books. He also endeavoured to get a grant of £10 from the board for the procuring of some other innovations, but was snubbed for his pains.

MR. GLADSTONE'S RELIGIOUS OPINIONS.—Mr. Gladstone has replied, through his private secretary, to certain charges of a leaning towards Popery, and of being, in fact, a Papist and not a Protestant at heart. These charges were advanced in a speech delivered by Mr. Arundel Rogers, a Conservative candidate for Bodmin; and Mr. Gladstone in his reply says they are "wholly and absolutely void of truth."

THE CATHOLIC UNIVERSITY, IRELAND.—A protest against the defective educational system and general mismanagement of the Irish Catholic University has been addressed to Cardinal Cullen and the Catholic hierarchy, most of whom are expected to be present at the academic commencements. It has been numerously signed by students, past and present, of the university, among them being many members of the legal and medical professions, as also several Roman Catholic priests.

VILLAGE METHODISM.—Mr. Charles Prest, General Secretary of the Wesleyan Conference, having been on a tour of inquiry in the Lincoln, York, and Hull districts, writes to the *Methodist Recorder* on the decline of village Methodism. He attributes it chiefly to the fact that "in the villages, with but few exceptions, the clergy are opposed to Evangelical religion and Nonconformity, and are zealous promoters of Ritualistic practices and of Popish teaching."

THE BIBLE IN AUSTRALIAN SCHOOLS.—The overland despatches of the *Melbourne Argus* of Oct. 9 state that the second reading of the Education Bill was carried after a lengthy debate by twenty-two votes against seven. The bill is now being considered in committee. The secular clause has been amended so as to provide for the reading of the Bible half an hour before school hours, unless a majority of the parents of the children shall signify their objection, the attendance of children at such reading not to be compulsory. Secularists intend petitioning against this clause. The compulsory principle has been unanimously approved, and a very large majority have pronounced in favour of free elementary education in State schools.

MR. J. D. LEWIS, M.P., ON ECCLESIASTICAL QUESTIONS.—The hon. member for Devonport addressed his constituents last week, and received a cordial and unanimous vote of confidence. In the course of his speech he said he was convinced that unless the 25th clause of that Bill were repealed or dealt with in some manner a great many Nonconformists would be very lukewarm in coming to the poll at the next election. (Hear, hear.) They had been told on the authority of a member of the Government that the Nonconformists were the backbone of the Liberal party, and he would add that no party could get on that suffered from disease of the spine. (Laughter and applause.) Then there was the Irish University Bill, which, intended to please all parties, pleased no party; and the fact that the Roman Catholics voted against it was a direct answer to the allegation that there was some sort of agreement between Mr. Gladstone and the Ultramontanes. He believed that Mr. Gladstone would have commanded the assent of the whole Liberal party if he had come down to the House and thrown up the Bill after Cardinal Cullen had issued his pastoral instructing the Roman Catholic members to vote against it. Speaking of the question of the Church, Mr. Lewis said he was convinced that they would never succeed in giving the laity complete control over the funds of the Church by any legislation short of disestablishment.

HOW THE EDUCATION ACT IS WORKED.—Mr. D. A. Cannon, of Bournemouth, writes to the *Daily News* as follows:—"In Bournemouth the working

population, who require elementary schools, are about equally divided between Churchmen and Nonconformists. There have been for many years both Church and British schools. The latter have, on every occasion, whether inspected by a layman or a clergyman, to say the least, borne a favourable comparison with the Church schools for efficiency and good teaching. The building of the British schools was, however, condemned by the clerical inspector on his first visit after Mr. Forster's Act of 1870 was passed. The managers were, and are, quite willing to build another. They are over 500. promised, but owing to the opposition of one of the clergy, they are unable to build a new school owing to the refusal of a site, though there are hundreds of acres of land vacant, producing food neither for man nor beast. The clergy have agreed to fill up the vacancy caused by the deficiency occasioned by the closing of the British school, and consequently the Education Department decline to interfere. To fill up this deficiency the Evangelical party have allied themselves with the most extreme Ritualists, who not only teach but habitually practise confession. The former bring my Lord Shaftesbury down to lay the stone of an Evangelical Church school, who describes, as reported in your own columns last week, the conduct of the Romaniising clergy of the Church of England as 'hypocritical and detestable'—the very men with whom his friends had been in alliance to prevent a school; and, besides this, the opposition to the British schools obtaining a site for a new school came entirely from Lord Shaftesbury's friends!"

ARCHDEACON DENISON IN LONDON.—On Thursday a vast crowd was attracted to the Church of St. Ethelburga, Bishopsgate, by an announcement that Archdeacon Denison, whose conflicts with Convocation and Lord A. Hervey, the bishop of his diocese, are so well known, would be the preacher. There was a high Ritualistic ceremony, with incense, banners, and processions. The archdeacon preached from the words in St. Matthew's Gospel, chap. 10, verse 22—"Whosoever shall confess me before men." He explained at some length what was intended by "confession"—controverting the opinions of modern times, and contending that it was most blissful and most full of all peace. While speaking of the joys of heaven which confession would secure, the archdeacon lifted up an elaborately embroidered stole, kissed it, and then solemnly placed it round his neck. He then proceeded to attack the school boards, which he believed had a tendency to draw men away from God, and to rely on their own perishing powers. While speaking, some confusion arose at the western end of the church by a respectable and devout man, wearing spectacles, being accused of unnecessarily having his hand in another man's pocket. He did not resent the insult which the charge implied, but made off as speedily as decency would permit, and a policeman who shortly afterwards arrived, took his place. The archdeacon proceeded to say that an awful responsibility had been thrown upon him, and all the ministers of God, in maintaining the apostolical succession and the integrity of the holy sacrament, which were the depth of Christian life, for men were not to believe in mere negations. Dogmatic theology came direct from God, but it did not suit the world. After an earnest address, in which he urged the importance of holding fast the "old faith" in its integrity, rejecting the fictions and fancies of modern times, the archdeacon concluded with the scriptural words, slightly altered, "Well done, good and faithful servant, I confess thee."

SCHISM IN THE AMERICAN EPISCOPAL CHURCH.—It may be remembered that when the Evangelical Alliance was in session here, the Dean of Canterbury united in communion with Presbyterians and others, and that Dr. Tozer took him to task therefore in a letter to Bishop Potter, of New York. Among those who rushed to the dean's defence was Assistant-Bishop Cummins, of the diocese of Kentucky, who confessed that he too had taken part in a similar service. The discussion of the joint-communion question then opened has raged fiercely, and has just resulted in the resignation of Bishop Cummins, and the probable creation of what the *Tribune* calls a schism in the Episcopal Church. The bishop's letter of resignation is printed to-day. His reasons for withdrawing are substantially:—1. There are too many Ritualistic churches in the diocese of Kentucky. 2. He has lost hope that Ritualism will ever be eradicated from the Church by the Church authorities. 3. The results of his partaking of the communion in a Presbyterian Church in New York are such as to bring discord into the Church, and impair his usefulness. And he adds his decision:—

As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith.

This letter appears to have created considerable excitement in his diocese. What he proposes to do is apparently to continue in office and found a new sect of Episcopalians based on Bishop White's Prayer-book. This course is foreshadowed in his second reason for resigning, wherein he says of the prevalence of Ritualism in the Church:—

The only remedy, in my judgment, is the judicious yet thorough revision of the Prayer book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism; a revision after the model of that recommended by the commission appointed in England under royal authority in 1669, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work,

which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Church in the United States, and embodied in the Prayer-book of 1785, which they set forth and recommended for use in this country.

I propose to return to that Prayer-book sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

How large a flock the shepherd will be able to lead into pastures new—or rather old—will probably soon be shown.—*Echo Correspondent*.

Religious and Denominational News.

TESTIMONIAL TO THE

REV. G. W. McCREE, SEVEN DIALS.

Bloomsbury Chapel, on Monday evening last, was filled in every part with members of the church and congregation, and with the friends belonging to the mission hall in Seven Dials, upon the occasion of a testimonial being presented to the Rev. G. W. McCree. After twenty-five years' labour in St. Giles, Mr. McCree has accepted the pastorate of the Baptist Church, Borough-road, Southwark, and the meeting on Monday evening was for the purpose of bidding him farewell and of presenting him with a testimonial. In the absence of the Rev. W. Brock, D.D., through a severe cold which has confined him to the house for several days, the chair was occupied by the Rev. T. W. Handford, supported by the Rev. G. W. McCree, the Rev. W. Brock, jun., the Rev. C. Giles (Greenwich), Mr. R. J. Moser, Mr. H. Woodall, Mr. R. T. Hogg, of Bloomsbury Chapel, and Messrs. Prebble, Underwood, and Hawkins, from the church at the Borough-road. After devotional exercises, the chairman said they were assembled to take an affectionate farewell of their friend, Mr. McCree, and they could not do so without deep regret. At the same time, as their friend was not, they hoped, yet going over Jordan, but only over the Thames, and as they would often see his familiar face in their gatherings, he hoped the meeting would be as cheerful as possible, and by the meeting of that night give him a remembrance that will be very precious to him in after years, whenever he thought of the love, the affection, and tenderness of his farewell. (Cheers.) Mr. R. T. Hogg said they had now arrived at what might be called the end of the first volume of their domestic mission in connection with Bloomsbury Chapel. Of the history of that mission from 1850, when it was formed, until the present period, he gave an interesting sketch, dwelling especially upon the success which attended the efforts of "Father McCree," as Mr. McCree was called sometimes in Seven Dials. He had the pleasure of stating that the testimonial which was about to be presented to him, although not large in amount, would probably be the more highly valued by him from the fact that 200 people had subscribed to it. (Cheers.) Mr. Woodall said, the pleasing duty devolved upon him of asking Mr. McCree's acceptance first of a work-table for Mrs. McCree, and secondly of a case, containing bank notes for £200. (Loud cheers.) Upon services such as he had rendered, they could not put a commercial value; but they could, and did, by this act of theirs, give him a token of the love and esteem in which they held him. He would only add another word; the sum had been raised spontaneously by the church, aided by a few outside friends. (Cheers.) The Rev. G. W. McCree, in response, cordially thanked them for the handsome present to his wife, and for their generous gift to himself. The gift which had been presented to Mrs. McCree, he might be permitted to say, had enhanced the testimonial to himself in the richest manner possible; and while he thanked his friends at Bloomsbury Chapel for their handsome gift, he was sure they would feel pleasure in hearing him say that, in an especial manner, he thanked his friends in the mission hall, St. Giles's, for their part in the testimonial. (Loud cheers.) St. Giles's, when he first became acquainted with it, twenty-five years ago, was not the St. Giles's of to-day. From their mission as a centre, many excellent movements for the benefit of the poor had arisen; as, for instance, the mission in Golden-lane, and the work of Bible-women. That most important effort originated in their mission hall in St. Giles's, and through a Bible which he himself had given. (Cheers.) "Marian," of St. Giles, was the first Bible-woman of the noble four hundred. (Cheers.) After giving a brief but forcible *résumé* of his work in St. Giles during the last quarter of a century he concluded by saying that the testimonial he had that evening received was not the only one which had been presented to him. His Sunday-school teachers and scholars had given him a silver inkstand. Once, on a public occasion, a good man from St. Giles had heartily expressed the wish, "May Mr. McCree live as long as 'Mathusalem.'" (Laughter.) If I do, and this is my last word, I will not forget your gifts to myself, to my wife, and to my son. (Loud cheers.) Mr. Benham, of Bloomsbury Chapel, having spoken on behalf of the deacons, Mr. Prebble, of the Borough-road, in a few hearty words, expressed the hope that Mr. McCree might live to labour another twenty-five years in the Borough. They were a very ancient family in the church to which he was coming, as they dated back to the great fire of London or very little short of it. (Cheers.) The Rev. Mr. Giles

(Greenwich), and Mr. Clark, one of the deacons of the mission church in Moor-street, having addressed the meeting, the Rev. W. Brock, jun., said he had come to say in a few words what his father had already said by letter, that he was quite unable to attend the meeting. (Hear, hear.) He himself had many pleasant memories connected with Mr. McCree. Indeed, he was one of those who "sat" upon him when he went to college, when he tried to preach. (Cheers.) The Rev. T. W. Handford, in bringing the meeting to a close, said that, in every word of love and sympathy which had tonight been spoken, his heart had thoroughly gone. When he was leaving Lancashire for London, twelve months ago, a friend had said, "You will have George McCree at your right hand." And that had been so, and between them there had been the tenderest and most affectionate feeling. (Loud cheers). The proceedings were closed with prayer.

On Tuesday evening the recognition of Mr. McCree as pastor of the church meeting in the Borough-road Chapel, took place under pleasing circumstances. The chapel was thronged on the occasion, and the various speeches delivered were of an inspiring character. The Rev. T. W. Handford presided, supported by the Rev. G. W. McCree; by the Rev. Mr. Cope, of Maze Pond, the Rev. J. Doxsey, the Rev. G. M. Murphy, the Rev. P. J. Turquand, the Rev. J. Berry, the Rev. J. Harcourt, the Rev. Mr. Clifford, the Rev. H. Woodall, the Rev. E. W. Thomas, the Rev. Mr. Rowe, Mr. W. Williams, &c. The Rev. Mr. Cope having offered prayer, the chairman said his feeling in attending the present meeting might be expressed in one sentence. After the meeting of last night he felt that he could hardly desire a better end of his life than that which his friend Mr. McCree must have felt in closing twenty-five years' labour in St. Giles's. The Rev. James Harcourt, the late pastor of the church, commended Mr. McCree to their confidence as one who had the character and tact necessary to carry on the Word of Truth amongst them. Mr. Underwood, one of the deacons of the church, spoke of the unanimity which had always prevailed amongst them, and that this unanimity had been signally expressed in the wish that Mr. McCree should come to be their pastor. He would only say that the neighbourhood was, in many respects, like that of St. Giles, and that it would afford wide scope for their new minister's best and most earnest efforts. Mr. Woodall, a deacon of Bloomsbury Chapel, who had known Mr. McCree for twenty-five years, attended to wish him God speed in his new sphere, on the part of all his old friends. Mr. Hogg, another member of Bloomsbury Chapel, commended the new pastor to the poor of the neighbourhood, by stating that he had before now been known to part with his last shilling to relieve the distressed. Mr. Sturt, Mr. Sedcooe, Mr. W. Williams (St. Giles' Refuge), Mr. Eastie (Maze Pond) expressed hearty wishes for the success of pastor and people, as did also Mr. Tucker, of the Band of Hope movement, Mr. Ebenezer Clarke, and Rev. Mr. Rowe. Rev. G. M. Murphy cordially expressed his sympathy as a neighbouring minister, and said that affectionate as the people of St. Giles's might be, the people on this side of the Thames were quite as affectionate, and there was no reason why a noble work might not be accomplished. (Cheers.) Rev. Mr. Griffin (Camberwell) also expressed his sympathy, as did Mr. A. Dunn, who spoke of State Churchism as an evil with which as Nonconformists they were bound to contend. The Rev. Mr. Clifford having spoken, the Rev. G. W. McCree, who was received with loud and long-continued applause, in a few cordial words expressed his thanks for the welcome he had received. He had come into the neighbourhood to do all he could. He greatly valued the testimonial which he had received, and expressed his earnest determination to work in his new field of effort in the same spirit which had ever animated him. No one could tell what it had cost him to leave St. Giles's. He trusted the church would be a praying, working, giving church, and by God's blessing they would shake the neighbourhood. (Cheers.) The chairman closed the meeting with a fervent speech, and the doxology having been sung, the proceedings terminated.

The Wisconsin Congregationalists have borrowed an idea from the Methodists in selecting a pastor-at-large, who looks after the churches within the bounds of the association.—*Christian Union*.

The Rev. Henry Lings, who has for the last twenty years laboured as pastor of the Independent Chapel, in Fleetwood, Lancashire, has intimated his intention of resigning his charge at the end of the present year, in consequence of impaired health.

A MISSIONARY SHIP.—A steamer has been purchased at the cost of £1,550/- to go on a missionary expedition to New Guinea at the expense of Miss Baxter of Ellangowan, sister of the late Sir David Baxter.

LONDON.—Yesterday (Tuesday) morning, on the invitation of Mr. S. Morley, M.P., the Rev. J. Fleming, and Mr. T. B. Smithies, a number of ministers belonging to the north and north-western districts of the metropolis met in the rooms of the Young Men's Christian Association, Aldersgate-street. A considerable part of the morning was spent in devotional exercises, and Mr. Boardman and Mr. R. Pearsall Smith, both from America, delivered addresses on the "Higher Christian Life." Mr. Smith gave some striking details of Christian work in America.

THE DAY OF SPECIAL PRAYER.—The President of the Wesleyan Conference has issued a letter, calling attention to the fact that Wednesday, Dec. 3, is to be observed as a day of special prayer by the members of the Church of England, and in which he expresses a hope, according to the friendly suggestion of the Archbishop of Canterbury, that the Wesleyan congregations will, as far as practicable, remember the day in their own services. The *Watchman* understands that a special missionary meeting is to be held in the Westminster College Chapel in the evening of the day named, when numerous influential ministers and gentlemen will be present.

NEW BARNET.—On Sunday, Nov. 16th, special services were begun by sermons on the revival of religion, and by a united celebration of the Lord's Supper in the Baptist Chapel, the Rev. G. Twentyman presiding. Addresses were delivered by the Rev. J. Dunlop and the Rev. J. Mountain. This service was the most solemn and impressive that has ever been held in this neighbourhood. The meetings were well sustained during the week by various ministers and laymen. A most interesting and profitable united children's service was held in the Congregational Chapel on Sunday afternoon, when addresses were delivered by the Rev. J. Dunlop and Mr. J. Cooper. On Sunday evening the services were closed by united communion in St. James's Free Church of England. The congregation was large.

BIRKENHEAD.—On Monday, 24th ult., the Rev. Edward Pringle was publicly recognised as the minister of Hamilton-square Congregational Church, Birkenhead. The Rev. F. Barnes, B.A., read the Scriptures and offered prayer. The Rev. F. J. Falding, D.D., principal of Rotherham College, delivered a discourse on "The Priesthood of the Church." A brief statement was then made by Mr. Minns, one of the deacons, and also by Mr. Pringle. The Rev. Professor Tyte gave an address to the minister, and Dr. Falding, in the unavoidable absence of the Rev. J. Kelly, of Liverpool, offered the recognition prayer. The Rev. J. Morley Wright, of Leicester, addressed the church and congregation. Letters of sympathy from many of the ministers of the locality who were unable to be present were read. On Saturday, the 30th, sermons were preached in the morning by the Rev. W. C. Stallybrass, of London, and in the evening by the Rev. Edward Pringle. The services were of an interesting and impressive character.

GLASGOW.—The annual social meeting of the Church and congregation connected with Park Grove Congregational Church, in this city, was held on Friday last, the Rev. Palmer G. Grenville, LL.B., in the chair. Mr. Grenville reported that the various organisations of the church were in a healthy and prosperous condition, and that the membership they could count upon when they removed into the suburbs was now, in three years, just trebled. Mr. Alexander Christie, the treasurer, said that his financial report gave him greater pleasure than any in the last quarter of a century. There had been a steady progress in the income of the church, and in the three years there had been a total raised of nearly £2,000. Mr. Christie also stated that Mr. Grenville had received an invitation to succeed the Rev. S. Hebditch, at Arley Chapel, Bristol, but had declined the offer. Addresses were given in the course of the evening by the Rev. R. Craig, M.A., Mr. George Thomson, the Rev. John Waddell, Mr. James Greer, of Belfast, and the Rev. W. Warner.

BANBURY.—On Tuesday, 25th November, the Rev. Thomas Bagley was inducted into the pastorate of the Congregational Church, Banbury. The engagements commenced at three o'clock in the afternoon with reading of Scriptures and prayer by the Rev. T. G. M. Inglis, of Thame. The Rev. G. L. Turner, M.A., Classical and Hebrew Professor of Hackney College, gave an address on the constitution of a Christian Church, and the Rev. Samuel M'All, Principal of Hackney College, asked the usual questions of the church and minister, and offered the prayer; the concluding engagements were conducted by the Rev. H. F. Holmes, of Buckingham. The congregation then adjourned for tea to the schoolroom, which had been tastefully decorated for the occasion. In the evening at seven o'clock, the services were resumed by reading of Scripture and prayer by the Rev. H. M. Le Pla, of Beaconsfield, and the Rev. J. Hearnshaw (Wesleyan minister), of Banbury, and a charge to the pastor and people was delivered by the Rev. J. Parker, D.D., of London (formerly pastor of the church); the concluding prayer was offered by the Rev. James Davis (Baptist minister) of Banbury. Several other ministers took part in the proceedings, which were throughout of an interesting and animated character.

CONFERENCES OF CHRISTIAN WORKERS AT MILD-MAY-PARK HALL.—The first quarterly conference of Christian workers, including ministers, evangelists, missionaries, open-air preachers, and others, was held in the Conference Hall, Mildmay-park, on Saturday. The meeting was the result of a conference held a short time back, at which representatives of nearly eighty spheres of mission labour were gathered, it then being resolved that a quarterly conference of evangelistic labourers of every kind should be held, at which subjects connected with the work of the Gospel should be discussed. The committee formed to carry out the necessary arrangements was composed of Lord Radstock, Dr. T. J. Barnardo, Dr. S. A. Blackwood, the Rev. C. F. Cobb, the Rev. J. Thain Davidson, Dr. James Ellis, the Rev. H. Grattan Guinness, Mr. C. Russell Hurditch,

Capt. the Hon. Reynolds Moreton, the Rev. T. B. Stephenson, the Rev. George Savage, Mr. Henry Varley, Mr. T. B. Smithies, Mr. R. Cope Morgan, and Mr. G. G. Kirkham. The latter gentleman, with Capt. Moreton, act as hon. secs., and their arrangements for the large gathering which took place on Saturday enhanced a conference and meeting for prayer in the afternoon, followed by a tea festival. Subsequently came the chief business of the evening, which was the study of the subject, "What are the existing hindrances to success in Christian work," the Rev. J. Thain Davidson (of the Agricultural Hall), being the opener. The chairman (Mr. E. A. Blackwood), introduced the question as one of great importance in the present day, as there was so much error and wrong teaching abroad, and as the Christian worker needed stimulation in his work; and expressed the deep satisfaction he felt in taking part in such a large and important meeting, and one which he felt had never been equalled in numbers or in importance. The subject of discussion was then opened by the Rev. Thain Davidson, the paper embracing most of the popular theories as to the hindrances to the work of the church and the difficulties in the way of the progress of the Gospel. The opener first dwelt upon the title of those to whom the paper was addressed—"Christian workers"—and showed that the organisation for the work was as efficient as ever, and that the "word would not return void," so that any hindrances or difficulties were in the agent of the work, or the worker. He then dwelt upon the difficulties met with among the people who hear the preached word, and of the manner in which Christian labourers fail to enter into the success which must attend diligent service. Faith in the power of the Gospel, more enthusiasm, practical and hearty sympathy with those among whom they worked, and an idea which was too prevalent that the world was becoming more ungodly, were enumerated as other difficulties in the way of the progress of the Gospel. The Rev. J. Thain Davidson concluded by expressing the hope that the quarterly reunions would be found to be a means of great usefulness to all who attended them. Discussion was then carried on for nearly two hours by Dr. Ellis, the Rev. T. Richardson, Henry Poole, Esq., Ned Wright, Robert Nichol, Esq., the Rev. J. Wilson, Dr. Barnardo, Thomas Smith (who made a powerful appeal for the cabman's Sunday rest), John Matheson, Esq., and others. A number of hymns were sung during the evening and after further prayer, the proceedings ended by the singing of "Safe in the arms of Jesus," and the benediction.

Correspondence.

UNION OR DISUNION AMONG THE RELIGIOUS AND SOCIAL REFORMERS IN THE COMING ELECTORAL CONTEST.

To the Editor of the *Nonconformist*.

SIR,—The admirable articles which have lately appeared in the *Nonconformist* on the extent to which we, as Free Churchmen, ought to assert our distinctive principles at the next election have led me to write what I have long thought on the question stated above.

It seems likely enough that the saying in reference to the one way of standing still and the many ways of moving on will find then another illustration in the conduct of the Conservatives and the Liberals. The former will vote *en bloc*, the latter will be distracted and defeated.

I fear it is vain to hope for much concerted action. Some parties are well-mounted on favourite hobbies, and are certain to ride down the Liberal cause if they can. Certain frenzies will have to calm down into reasonable claims to receive public support and legislative sanction in due time.

But there are two great movements which stand clear of all others by virtue of the numerical strength of their supporters and of their political urgency and importance. I refer to religious reform in the shape of the removal of ecclesiastical privilege and social reform in the direction of the removal of the vice of drunkenness.

Why, I ask, should not the friends of these two great causes work together? No organic union is possible, but they might surely pursue their separate paths with active and practical sympathy, virtually co-operating with one another instead of doing what they seem likely to do—stand in one another's way.

The only thing that will prevent their union is an obstinate and headstrong determination on the part of one or the other to force their whole scheme at once, instead of wisely pushing so much of it as is practicable at the time and in the place.

Now, Sir, the Liberationists, recognising the fact that disestablishment is the policy of to-morrow rather than to-day, require their representatives to vote for Mr. Miall only when their members fairly entitle them to make such a demand. Where that is not the case they content themselves with insisting that their Parliamentary candidate shall go straight on the education question. Are the advocates of the temperance cause prepared to show a similar moderation? Almost all of us Liberationists are desirous of strengthening the hands of those who seek to put a further legislative check on drunkenness; but a very large number of us cannot support the Permissive Prohibitory Bill. We cannot

help seeing that the principle on which it is founded—viz., that where there happens to be a two-thirds majority who decide that the particular desideratum of the remaining third is an undesirable thing for them; that accidental majority should be empowered to make it as difficult as possible for the minority to get what they want, would justify the Five Mile Act (of notorious memory) or the banishment of homeopathic practitioners from a preponderating allopathic town, or *vice versa*, or any other instance of essential tyranny. But while we see this, we see in it no reason in the world why we should not join the friends of temperance in procuring further helpful legislation on this subject. Will not these friends ask us to join them on some common ground, in the hope (if they like) of going further when the time comes? Cannot some middle term be discovered? I submit that we might all go in heartily for a bill embodying these main principles:—

1. Imperial Legislature to decide that in no place shall there be more than —— public-houses to the thousand population; also that

2. In no place shall any number of ratepayers have power to require the licensing body to reduce the houses to less than —— per thousand.

3. Ratepayers to have power to cut down the number of houses towards or to the minimum prescribed, but not below it.

4. Further curtailment of the hours of opening; and

5. More rigorous measures for detecting and suppressing adulterated liquors.

Something much better than this may be devised by philanthropic ingenuity, but in the presence of the formidable combination of parsons and publicans, who will unite and work together against social and religious reform, we who are really united in spirit ought to meet one another on common ground, and act together in the impending struggle. If we do not, we must both of us look out for discomfiture, and it will be a sorry consolation in the day of defeat, to know that it was nothing but our own narrow intensity which, preventing a union of friendly forces, threw away our chances to the enemy.

I am, Sir, yours very truly,
WILLIAM CLARKSON.

Salisbury, Dec. 1, 1873.

THE LONDON SCHOOL BOARD ELECTIONS.

The elections for the forty-nine members of the London School Board took place on Thursday. There were contests in all the divisions except Finsbury, where the candidates equalled in number the members to be elected. None of the polls were declared before Friday evening, and in the case of Marylebone and Hackney not before Saturday afternoon. The names in italics are the unsuccessful candidates.

CITY OF LONDON.

The following is the result of the poll of the City of London for four members:—

Alderman Cotton.....	5,819
Canon Gregory.....	5,703
Mr. Peek.....	5,648
Mr. Morley, M.P.....	4,857
<i>Sir John Bennett</i>	3,522
<i>Mr. W. S. Gover</i>	3,432
<i>Mrs. Burbury</i>	2,156

The total number of votes polled, 31,111, was only 277 below the aggregate at the last election; but as there were only seven candidates on this occasion and eight in 1870, the number of voters is considerably larger. For the two Church candidates, 2,838 persons voted; for the five supporters of the board, 4,940 persons. Thus by the cumulative voting and the splitting of the pro-board vote, one-third of the voters have returned two members. Mr. Morley did nothing in the way of canvassing, and polled 391 more votes in 1870 than on Thursday.

CHELSEA.

Four members were elected for Chelsea as follows:—

Dr. J. H. Gladstone, F.R.S.....	15,472
Mr. R. Freeman.....	15,118
Canon Cromwell.....	9,273
Rev. C. Darby Reade.....	7,360
<i>Rev. R. G. Macmullen</i> (Catholic)...	5,120
<i>Mrs. A. E. Arnold</i>	3,517

The first four were therefore elected. The number of ratepayers in the division is 39,406, and the voting papers used were 14,471. The total number of votes recorded is 55,860, while on the last occasion, when there were nine candidates, it was 54,263. Dr. Gladstone then polled only 6,950, being nearly 9,000 less than his score of Thursday, while Mr. Freeman has risen from 7,133 to 15,118, or more than double his original number. The Roman Catholic candidate polled about 800 more than the representative of that creed in 1870; while Mrs. Arnold has only succeeded in obtaining one-half of the votes recorded for Mrs. William Grey at that election. Canon Cromwell also polled 510 votes less on Thursday than on the previous occasion, when he headed the list. Not a few voting papers were rejected for some informality in the filling up.

FINSBURY.

The six members for this division have been returned without a contest, viz., the Rev. R. Maguire and Mr. Lovell (Church, and new candidates), and the old members, the Rev. John Rodgers, Mr. Chatfield Clarke, Mr. Tabrum, and

Mr. Lucraft. The new Church members replace Sir Francis Lycett (Wesleyan) and Mr. Hugh Owen (Nonconformist). Mr. Lovell was promised the undivided support of the Roman Catholics in the event of a contest.

GREENWICH.

The following is the official declaration for this division, which returns four members:—

Hon. and Rev. A. Legge	19,764
Mr. Gover.....	13,909
Mr. MacGregor	13,766
Rev. B. Waugh	9,971
<i>Mr. Broadhurst</i> (working man)	5,535
<i>Miss Guest</i>	3,864

At the last election the lady candidate, Miss Davies, stood at the head of the poll, with 10,000 votes, and Mr. Waugh was at the bottom, with a few over 7000. There were on the last occasion twelve candidates. On this occasion the "working men" are greatly surprised their candidate is not in. Mr. Waugh is decidedly opposed to religious instruction in board schools in school hours, and the whole struggle of the last three weeks and the whole literature of the contest has turned on this point.

HACKNEY.

The declaration of the poll in this division was not made till Saturday afternoon. There are five seats in Hackney. The following is the result:—

Stephenson, Rev. T. B.....	19,003
Foster, Mr. R.....	15,620
Pilkington, Rev. J. G.....	15,578
Picton, Mr. J. A.*	14,240
Reed, Mr. Charles, M.P.....	14,239
<i>Jones, Mr. J.</i>	13,297
<i>Crossman, Mr. J. H.</i>	4,928
<i>Sargent, Mr. W.</i>	1,391

Of these Mr. Reed, M.P., and Mr. Picton are old members, and they, with the Rev. T. B. Stephenson, represent the Nonconformists of the district. The other successful candidates, Mr. Foster and the Rev. J. G. Pilkington, are Churchmen, and they have gained the day, in spite not only of a determined and very natural opposition from Dissenters, but of as serious and less open attack by many members of their own body. Mr. Crossman, a former and most useful member of the board, fails to retain his seat, having polled 2,513 votes less than he did on the last occasion. In 1870 the total number of votes recorded was 73,575, while on Thursday it was 98,296, being an excess of 24,721. Mr. Stephenson, who heads the poll, is a Nonconformist minister, and is at present the principal of the Children's Home at Hackney, of which he was the founder. Mr. Picton polled 8,459 votes more at this election than in 1870, and Mr. Charles Reed, M.P., has secured 1,762 more, though at the last general election, with 12,447 votes, he headed the list. It is a somewhat curious fact that between Mr. Picton and Mr. Reed there is only a difference of one vote, and it is the more noticeable inasmuch as there was no joint canvass by them. The coalition of the Church candidates was exceedingly well observed, as, though 31,198 votes were given between them, the difference in their numbers is but 42. Mr. Jones, the working men's candidate, made a remarkably good score; in fact, he obtained a total larger by nearly a thousand than that which carried Mr. Reed to the front last year. The result of this election has surprised the whole borough. Mr. Reed's seat was considered so secure that other candidates were largely supported by his friends, Mr. Reed not only abstaining from asking for plumpers, but directly discouraging the practice, as also the use of canvassers and carriages. In Hackney all voters who got inside the doors of the various balloting rooms by eight o'clock were allowed to record their votes, though after the statute hours. Mr. Jones, the highest of the unsuccessful candidates, is said to have entered a formal protest against the election, and it is a question whether it is vitiated. If so, it is in the power of the Education Department to declare the present members elected, or to order a fresh election. In the Greenwich division the presiding officers refused to issue or receive a single ballot paper after the clock struck eight.

MARYLEBONE.

The result of the polling in this division, which returns seven members, was not made up until 3.20 on Saturday morning, when it was found to be as follows:—

Mr. Arthur Mills	25,909
Rev. Dr. W. J. Irons	16,650
Rev. L. D. Bevan	14,890
Mr. James Watson	14,849
Miss Chessar	12,610
Mr. J. H. Heal	9,468
Mrs. Cowell	9,435
Rev. Dr. Angus	7,833
<i>Mr. L. Mostyn</i>	7,456
<i>Mr. M. M. Barry</i>	2,187
<i>Mr. T. Richardson</i>	2,036
<i>Mr. A. J. Hawkins</i>	1,506
<i>Mr. D. T. Rearden</i>	510
<i>Mr. J. S. Dyason</i>	339
<i>Mr. W. Griffith</i>	173

The first two on the poll, with Mr. Heal, were the Church candidates. Mr. Bevan is the minister of Tottenham Court-road Chapel. Only two of the old members for the district presented themselves for re-election—Mr. James Watson and the Rev.

* We understand that Mr. Picton, like some other ministers, will for the future altogether discard the title "Rev.," which he no longer regards as an honourable distinction.

Dr. Angus, and the latter has lost his seat. The total number of votes given on Thursday for the fifteen candidates was 125,822, while at the last election, when there were twenty-two candidates, the aggregate was 165,165, showing a falling off on this occasion of 39,343. In 1870 Mrs. Anderson, then Miss Garrett, headed the poll with 47,838 votes, but on Thursday her sister, Mrs. Cowell, and Miss Chessar only secured 21,926 votes between them. Mr. Mills, whose name now heads the list with 25,990 votes, obtained at the first election but 7,927, or upwards of 18,000 less; and the score of Mr. Watson has also materially increased—namely, from 8,355 to 14,849. On the other hand, Dr. Angus polled on Thursday 3,639 votes fewer than he did in 1870. At the former election Mr. Hutchins, a Roman Catholic, was elected with 9,253 votes, but Mr. Mostyn and Mr. Rearden, who were nominated as the representatives of that faith at this contest, are both unsuccessful, having polled between them only 7,966 votes. There is thus in this district a gain of at least one to the Church party, only two of the Church candidates being chosen at the last election, while three—and, if reckoning Mrs. Cowell, four—have now been returned. The number of ratepayers in the division is about 60,000. The plumpers were thus distributed:—Mills, 17,486; Irons, 9,758; Bevan, 9,625; Watson, 6,517; Mostyn, 6,475; Heal, 3,738; Chessar, 2,975; Angus, 1,582; Barry, 1,484; Richardson, 1,190; Cowell, 1,134; Hawkins, 637; Reardon, 294; Dyason, 224; and Griffith, 56.

LAMBETH.

The return for this division was not declared till Saturday afternoon. There were five members to be elected. The result was as follows:—

Rev. Evan Daniel	18,093
Mr. William Frederick Morgan	17,348
Mr. Thomas Edmund Heller	15,595
Rev. George Millett Murphy	13,822
Mr. James Stiff	12,593
Mr. Hugh Wallace	11,491
Rev. F. Tugwell	4,961

The first three successful candidates are Churchmen. Mr. Murphy and Mr. Stiff (the latter an old member), are Unsectarian. Mr. Wallace, who was unsuccessful, is also a Dissenter, and Mr. Tugwell is a clergyman. There are said to have been considerable irregularities at some of the polling-rooms, and votes were received after eight o'clock. At the last election the result was the return of two Nonconformists, two Churchmen, and one unpronounced.

TOWER HAMLETS.

This division returns five members, and the following was the result of the ballot:—

Mr. Currie	40,264
The Rev. J. Bardsley	22,587
Mr. E. N. Buxton	19,276
Mr. Scrutton	14,875
Mr. Langdale	14,454
Mr. Pearce	10,612

Mr. Pearce, who sat on the old board, has been supplanted by the Rev. J. Bardsley. The "plumpers" are said to have been as follows:—for Mr. Currie, 5,557; for Mr. Bardsley, 3,806; Mr. Buxton, 2,081; Mr. Scrutton, 1,727; Mr. Langdale, 2,429; and Mr. Pearce, 1,214. The total number of votes polled was 122,070, being 15,296 more than at the last election. Mr. Currie received 13,956 more votes than in 1870. On the other hand, Mr. Pearce, who is now unsuccessful, and who is a Nonconformist, polled in 1870 almost double his present number of votes. The numbers for Mr. Buxton and Mr. Langdale (a Roman Catholic) are considerably in excess of those they previously received, while Mr. Scrutton's show a falling off of nearly 5,000.

SOUTHWARK.

The division returns four members, and the result of the poll was as follows:—

The Rev. Marshall Martin	6,385

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THE NEW LONDON SCHOOL BOARD.

The following is an alphabetical list of the members of the Board, together with the divisions for which they are returned. An asterisk is prefixed to the names of new members:—

*Bardsley, Rev. Joseph	Tower Hamlets.
Barry, Rev. Canon	Westminster.
*Bevan, Rev. Llewelyn David	Marylebone.
Buxton, Edward North	Tower Hamlets.
*Chessar, Miss Jane Agnes	Marylebone.
Clarke, Thomas Chatfeild.	Finsbury.
Cotton, Alderman William James	City of London.
	Marylebone.
	Chelsea.
	Tower Hamlets.
	Chelsea.
	Lambeth.
	Hackney.
	Chelsea.
	Greenwich.
	City of London.
	Marylebone.
	Lambeth.
	Marylebone.
	Southwark.
	Tower Hamlets.
	Greenwich.
	Finsbury.
	Greenwich.
	Finsbury.
	Southwark.
	Marylebone.
	Lambeth.
	City of London.
	Lambeth.
	Westminster.
	City of London.
	Hackney.
	Hackney.
	Westminster.
	Finsbury.
	Southwark.
	Marylebone.
	Greenwich.

There are thus twenty-five new members out of a total of forty-nine. The board comprises one member of the House of Lords and three of the House of Commons.

The last meeting of the first London School Board was held on Wednesday. Votes of thanks were passed to the noble chairman, the vice-chairman, the chairman of committees, the officers of the board, and others. Mr. Lucraft, in supporting the vote of thanks to Lord Lawrence, said, on behalf of the working men of London, he thanked Lord Lawrence for his services, and added that he himself had not been allowed to feel that he was of lower social status than the other members. Mr. Crossman rose, and stated that the members of the board, to mark their high appreciation of Lord Lawrence's services, had subscribed among themselves £400 to form a scholarship, to be founded in the name of Lord Lawrence, for children in the elementary schools of London. Subscriptions, he said, would doubtless be added to the £400 from outside. Lord Lawrence thanked the board for this honour. [The Duke of Bedford has subscribed £1,000 to the scholarship fund as a mark of his regard for Lord Lawrence, and his estimation of the value of the board's services.]

The *Pall Mall Gazette* estimates that on the new board twenty-nine members will be found to support the policy of the late board, and eighteen to protect the interest of denominational school, and that two are doubtful. The twenty-nine supporters of the board's policy against the denominational party are—the Rev. Ll. Bevan, Mr. E. N. Buxton, Miss Chessar, Mr. Chatfeild Clarke, Alderman Cotton, Mrs. Cowell, Messrs. E. H. Currie, Robert Freeman, J. H. Gladstone, H. Gover, A. Lafone, A. Langdale, B. Lucraft, J. Macgregor, Samuel Morley, Rev. G. M. Murphy, Rev. J. A. Picton, Messrs. George Potter, Charles Reed, Dr. Rigg, Rev. John Rodgers, Rev. J. Sinclair, Rev. T. B. Stephenson, Messrs. James Stiff, E. J. Tabrum, James Wallace, James Watson, Rev. B. Waugh. The eighteen friends of the denominational system are the Rev. Joseph Bardsley, Canon Cromwell, Rev. Evan Daniel, Mr. R. Foster, Canon Gregory, Messrs. H. Heal, T. E. Heller, Prebendary Irons, Lord Napier and Ettrick, Rev. J. G. Pilkington, Hon. and Rev. A. Legge, Mr. C. H. Lovell, Rev. R. Maguire, Rev. R. M. Martin, Messrs. Arthur Mills, E. W. Morgan, F. Peek, Rev. C. D. Read. The doubtful are Mr. W. H. Smith and Dr. Barry, not because there is any uncertainty about the opinions of these gentlemen, but because, while they are both to a certain extent committed to the policy of the board, they have fought the election battle to a great extent in the denominational interest, and may be expected to give a qualified support to the denominational party. Canon Cromwell stood almost alone on the late board in the advocacy of the policy of "filling existing schools before increasing the accommodation" in districts where there are existing schools not filled, while of the eighteen or twenty now elected by the Church party at least, fifteen enter upon the work with intentions corresponding

almost exactly with the policy which Canon Cromwell has hitherto advocated single-handed.

The new board would, under ordinary circumstances, have held its first meeting this day for the election of a chairman. By a special provision of the Act of 1870 the London Board (and no other board) may if they think fit pay their chairman a salary; and the option is given them of electing to the office a gentleman who is not an elected member of the board. Three years ago, when Lord Lawrence was elected chairman, his lordship refused to accept a salary, but he accepted the services of a paid private secretary. Mr. C. Reed was then an unsuccessful candidate for the chairmanship, and it is quite possible that there may be an attempt to exclude him, though he has been strongly recommended by his predecessor, Lord Lawrence. In consequence of the official returns of the elections not having been received in time from the Recorder of London, to whom they were made, there can be no meeting of the new board to-day.

PROVINCIAL SCHOOL BOARD ELECTIONS.

SALFORD.—The ballot last week, on Tuesday, was conducted with a much greater show of interest on the part of the population than had been apparent in the election for the adjoining borough of Manchester. Out of 22,600 voters on the register, the number who went to the poll was 14,859. Cabs were freely employed, but the great majority of voters walked. The number of ballot papers rejected as spoiled was 340. At the election of 1870, when 12,975 persons voted, there were only twenty bad votes. The new board consists of seven Church candidates, six of whom headed the poll; five "unsectarians," two Roman Catholics, and one Wesleyan. The expiring board consists of seven Churchmen, three Wesleyans, one Free Church Methodist, two Roman Catholics, and two Independents. The position of the unsectarians is strengthened at the new board, though they remain in a minority. Two of their successful candidates on this occasion, who at the election three years ago polled 5,654 and 4,681 votes respectively, and failed to obtain seats, have now received 13,133 and 11,268 votes. At the previous election the votes were scattered among twenty-eight candidates for the fifteen seats; on this occasion there were only seventeen candidates. Both the rejected ones are Wesleyans, members of the old board; and at the previous election one of these gentlemen headed the poll with 13,085 votes. On this occasion a Churchman headed the poll with 16,611. The lowest of the successful candidates this time is a Wesleyan, who received 9,475 votes. The lowest on the poll received 8,538. Mr. Herbert Birley, one of the Church candidates, who has been chairman of the Manchester, and also of the Salford, Board during the past three years, received, on Tuesday, 14,484 votes; in 1870, he was elected by 12,852 votes. Nine members of the expiring board are re-elected.

BOLTON.—For the school board of this town there were sixteen candidates. Six Churchmen, two Wesleyans, two Roman Catholics, and three unsectarians are returned. The three defeated candidates were unsectarian. The Rev. Canon Powell, vicar of Bolton, and the Rev. Canon Carter, Roman Catholic, headed the poll. 10,217 burgesses polled out of 14,125 on the register.

COVENTRY.—Six Liberals, of whom four are Non-conformists, have been returned, and five Tories. The Liberal six are pledged to undenominational teaching. The contest was severe, and it turned on the question of denominational teaching. The result is a great triumph in Coventry. The Roman Catholic candidate was beaten.

STOCKPORT.—For the school board of Stockport there were fourteen candidates for eleven seats. The result was the election of eight denominationalists, including four Churchmen, two Wesleyans, two Catholic priests, and three Non-conformists. The number of voters is 9,740, of whom 6,974 voted.

SWANSEA.—Seven Liberals, one Catholic, and three denominationalists have been returned. Mr. Richards, a Liberal, and son of the member for Cardiganshire, was the highest on the poll; and the Catholic candidate was the second.

BRIDGWATER.—The result of the election here is as follows:—Mr. R. F. Hammill (Churchman), 1,572; Mr. Bounall (Dissenter), 1,242; Mr. Barnham (Dissenter), 1,208; Mr. Sully (Dissenter), 1,036; Mr. Heard (Churchman), 1,008; Mr. Wilton (Dissenter), 963; Mr. Pollard (Churchman), 838; the Rev. J. W. Collins (Churchman), 832. It will thus be seen that four Dissenters and three Churchmen were returned, the defeated candidate being the Rev. J. W. Collins.

STOCKTON.—The election in this borough has resulted in the return of four sectarian and three unsectarian members. A Roman Catholic priest headed the poll, and one unsectarian candidate, Mr. R. Bambridge, the working-men's candidate, was rejected. The three Churchmen were next in the number of votes to the Roman Catholics. Mr. Bambridge polled 882 votes less than the lowest Churchman.

CLAYCROSS, NEAR CHESTERFIELD.—The first election of a school board for this place, the centre of a large mining and manufacturing district, took place last week. All the candidates were in favour of undenominational education. There were seven seats to be filled, and twelve candidates went to the poll. Fully three-fourths of the electors voted. The successful candidates are all Liberal Church-

men. No working-man's candidate as such was elected.

MR. FORSTER, M.P., AND HIS CRITICS ON THE EDUCATION BILL.

The Right Hon. W. E. Forster, M.P., visited Liverpool on Tuesday, and inaugurated the handsome and commodious schools which have been erected by the school board in Queen's-road, Everton. In his speech Mr. Forster vindicated the Education Act. Let us revert, he said, for a moment to what was our position three or four years ago, before your school board was formed, and before the Act was passed. We found much done, much doing, and much left undone—many good schools, many bad schools, and many districts with no schools at all. Of course there is one thing we could have done: we could have done nothing. (Laughter.) And I am told now sometimes that we ought to have done nothing, and that we ought to have waited until public opinion demanded an Education Act. Well, it is my belief that public opinion, in unmistakable language, did at that time demand an Education Act. (Hear, hear.) I am one of those who think that legislators and that governments must take account of public opinion, but I am not one of those who believe that in measures of this kind those whose duty it is to frame a law, to pass a law, and to administer a law, should, before trying to perform their duty, wait until they are told by the public what kind of law it is to be. It is now the League at Birmingham who say we ought to have waited. Three years ago, it was the National Society that said we should wait. They said, "Give us time, and we will fill up all the gaps." We said, "We cannot afford to wait." Were we to let the prisons be filled with children, to wait until the country was prepared to support any special theory which was at that time and is now in accordance with the convictions of the great mass of the country? We were in danger economically from foreign competition; for annually the trade would have left us if we had not got a better education for our children; and, more important than that, those children were to be the electors and voters of our Government, and it was necessary without a moment's delay that we should set to work and provide a system of national education. There is another thing we might have done. We might have disregarded the voluntary system altogether, and begun fresh, and set the State to perform this duty, disregarding those voluntary managers. Or we might have given them notice to quit, and told them—"We will use you for a time, and only for a time." The Government decided not to take this step. We wanted the assistance of those men. We wanted all the forces in the country to fight against the common enemy of ignorance. (Cheers.) We brought into action a new force—the power of self-government, acting through municipalities and by ratepayers electing their representatives; but we acknowledge that neither in the town nor in the country were we at that time able to dispense with the services of those men. What, then, did we do? We stated in the first place that we would admit the voluntary schools throughout the country, enormous in numbers though they were, upon four conditions. These conditions being in the first place a security that no parent should have any religious teaching taught to his child in any one of these schools if he objected to it. The second security was that we should have at least four hours a day during which secular instruction should be given in all those schools. The next thing we did was to declare in every school district throughout the kingdom—we divided the whole kingdom into school districts—that if the voluntary schools did not supply the deficiency of education, the district must be compelled to provide it by means of rates. The principles upon which we have administered that Act are these:—First, we have not thought it our duty to hamper and hinder any voluntary managers, but we have thought it our duty to insist upon their fulfilling the conditions of the Act which I have described. ("Hear, hear," and applause.) Secondly, where school boards have been formed, we have thought that we must pay this respect and give this amount of deference to the representative system—that we ought to allow those who were elected by their fellow-ratepayers, who knew the local conditions, a good deal of discretion as to the mode in which they should do the work and supply the educational deficiencies of the country. While doing that we have insisted upon their supplying those deficiencies, and we shall insist upon it—(Hear, hear)—though at the same time we have not forced them. Lastly, we have not forgotten the question of the section in the Act which gives powers to any school district, whether its educational deficiency was supplied or not, to form a school board. But we have endeavoured to facilitate the action of the section in two ways—first, by making the constituency the most popular constituency that I think exists for any purpose; and secondly, by giving them the protection of the ballot. In my opinion these last three years have given us as much success in the operation of the Act as we could reasonably have hoped for. (Hear, hear.) Turning to the question of the 25th clause of the Act, Mr. Forster said, even now looking at the clause, it is very difficult for me to understand why so much should be said about it. I can only say I would gladly consider anything which would be likely to meet the objections felt to this clause, provided that it does not take from the

parent the right to choose amongst public elementary schools which admit of the possibility of choice. (Applause.) And the reason why I adhere, as some will think so obstinately, to this principle is on two grounds. First, I think it only just. I don't think that a poor man, by reason of his poverty, should lose his right to choose a school when you compel him to send his children there. And secondly, because I believe compulsion impossible if you take from him that right. (Hear, hear.) I want to say a word in regard to compulsion. I am as anxious as any member of a school board or any member of any society to see a measure of compulsion applied to the whole kingdom. But I am quite sure that it would entirely fail of success—that it would be impossible to be passed into law, and impossible to work throughout the country if it did not avoid these two things—first, you must not compel a parent to send his child past the school that he likes, in order to go into one you like but he does not; and secondly, you must not compel the ratepayers to build schools merely because you prefer that these children should be sent to them. Perhaps now I may be allowed to say a word or two about myself. I believe that there are several men, good men, throughout the country, who think that in so far as I had to do with this bill, I planned it and passed it, and have administered it, with the object of promoting the interests of the Church of England, and to injure Dissenters. I had no wish to injure Dissent nor to do it good; and I had no wish to injure the Church or do the Church good; I simply wished to get the children to school. That was really and solely the only object I had. Referring next to the religious difficulty for ignoring which he had been so greatly blamed, Mr. Forster pointed out that what he had always said had come to pass—that practically there had been no religious difficulty. For his own part he never would have consented to have anything to do with an attempt to force on the country a secular system. He believed it would be wrong for the State, as a State, to declare that religion should not be taught in the different day-schools. (Loud applause.) We must, he added, leave boards to do as they please. Rather than propose to make religion an extra—to make it as it were unpleasant and unpalatable to the children—by getting the religious-lesson time out of their play-hours, I think it would be almost better that it should not be taught at all. I have another very strong feeling. I will not say what the boards may find it advisable to do, but I will never consent myself to be a party to a law which will prevent the schoolmaster or mistress from giving instruction in religion—to say that we should take hold of this teacher and that teacher and say to them that they are not to say to our children anything at all that may affect their souls. I really cannot understand how we can so conduct our teaching. (Loud applause.) The right hon. gentleman proceeded to argue that the principles of limitation which the League and some of his Nonconformist friends wished to apply, would be utterly destructive of any sound and real education.

At a dinner in celebration of the recent Liberal victory in Birmingham on Saturday evening, Mr. Joseph Chamberlain, the chairman of the executive of the Education League, made a reply to some points in Mr. W. E. Forster's speech at Liverpool. His first feeling, he said, was one of absolute wonder and surprise. They could not imagine where Mr. Forster had been during the last three years, for he seemed entirely to ignore what was everywhere being said and done in consequence of the Act which he passed in 1870. (Applause.) They knew that the effect of the Act had been to destroy old friendship, to revive religious bigotry, and to rekindle a religious intolerance. (Cheers.) It had endangered the position of the strongest Liberal Government which the country had ever seen, and it had delayed for a considerable period the adoption of a satisfactory system of national education—(cheers)—and yet Mr. Forster seemed to be ignorant of all that. The Act appeared to him (Mr. Forster) to be absolutely perfect. The educational horizon would be absolutely without a cloud if it were not for a knot of disagreeable, dissatisfied fanatics who lived in Birmingham. It reminded him of the story of a saternly servant who said her rooms were clean enough, but it was the nasty sun which showed all the dirty corners. (Laughter.) Mr. Forster appeared to think that the Education Act was working well, and that nothing would be said if that nasty League did not go about with a magnifying glass exposing its little defects. (Much laughter.) Mr. Chamberlain would admit that there were two good features in the Education Act of 1870. In the first place there was provision for the establishment in certain cases of school boards by which the ratepayers did obtain some control over the institutions to which the contributed, and in the second place there was the permissive enforcement of compulsory attendance at school. So far as these principles had been carried into effect the results had been most gratifying and satisfactory, but those principles only existed in the bill in consequence of the agitation and discussion which was raised by the Education League. Those two principles comprised all that was satisfactory in the bill. The object of the Liberal party in England, throughout the continent of Europe, and on the continent of America, had been to wrest the education of the young out of the hands of the priests of whatever denomination, and it would be the crowning triumph of what was called Mr. Forster's statesmanship that it had delayed this desirable

consummation for perhaps another generation. Mr. Forster said he could not have done without the voluntary managers. There was, however, a difference between dismissing the old servants of the Government and adding 50 per cent. to their wages. The Government not long ago took over all the servants of the telegraph companies, but in doing so it was not considered necessary to raise the wages fifty per cent. (Hear, hear.) Mr. Forster said that in his opinion it was wrong in the State to declare that religion should not be taught in day-schools supported out of the rates. On that very definite statement Mr. Chamberlain joined issue with Mr. Forster, and wished to know how, holding the opinions he now did, Mr. Forster could ever have opposed church-rates. (Hear, hear.) If it were reasonable and right that religious education in schools should be provided out of the rates and taxes, why could not the same provisions be made for religious education in churches? (Cheers.) Mr. Forster was fond of talking of his old Quaker fathers. He forgot that Quakers to this day maintained that there should be no paid ministry of any kind. (Cheers.) Mr. Chamberlain liked to learn Quaker principles from a Quaker, and not from one who had forgotten, perhaps, as well as rejected, the doctrines of his fathers. (Applause.) He would put Mr. John Bright—(cheers)—against Mr. Forster. (Cheers.) Mr. Bright was a continuing member of the Society of Friends, and he (the speaker) preferred Mr. Bright's opinions to Mr. Forster's views. (Loud applause.) It was impossible that two antagonistic opinions could prevail in the same Cabinet at the same time. (Cheers.) Mr. Bright's services could not be dispensed with by the country at the present time. Then either Mr. Forster must leave the Cabinet or he must undergo a second conversion. (Loud cheers.)

On Thursday evening the second of the course of Nonconformist Lectures at Bristol was delivered at the Lesser Colston Hall, by the Rev. H. W. Holland, Wesleyan minister, of Leeds, whose subject was announced as "The True Method of Ensuring National Education," but the rev. lecturer's remarks were chiefly addressed to a review of Mr. Forster's speech at Liverpool. The chair was taken by Mr. T. Pethick, who was supported on the platform by a number of ministers and laymen. The lecturer said that Mr. Forster was undoubtedly a remarkable man, remarkable for great, plodding, persevering industry. No man, perhaps, in the House of Commons worked harder than he did. He was remarkable for having transformed himself from the leader of the advanced Liberal party to the position of a gentleman who had won more cheers from the Conservatives than any member who had sat on the Liberal benches for a considerable time. (Hear, hear.) Mr. Forster laid it down that any arrangement of the nation as to education must be supplemental to the denominational system. The Nonconformists believed that they could not have a thoroughly national system until the denominational system was absorbed into the national system. (Cheers.) It would be remembered by those who had read Mr. Forster's speech that the right honourable gentleman spoke of the fallacy of delay until the opinion of the country had been more generally developed. He (Mr. Forster) did not think that such delay was necessary, and that the Government knew the opinion of the nation sufficiently well to enable them to bring in the Education Bill. He (the lecturer) should have thought the turmoil, the confusion, and the peril of the Liberal party since the passing of the educational measure ought to have shown him that the Cabinet had not thoroughly understood the mind and wish of some of its best supporters when they brought in the Education Bill. (Applause.) Mr. Forster seemed to be of opinion that if a delay had taken place it would not have been for the Nonconformists' good; he thought that delay would have been unfavourable to rate-aided schools, that the rate system had been difficult as it was, but that if delay had taken place it would have been far greater. He (Mr. Forster) said the opinion of the country had always gone in favour of denominational education; he (the lecturer) ventured to say that so far as the great masses of his fellow-subjects were concerned they were far more opposed to denominational education since the passing of the bill than they were before. He maintained that delay would have been in their (the Nonconformists') favour, and would have brought the country to something like unanimity. Whilst Mr. Forster said delay would have been against them, had he not accepted delay? Had there not been a far worse delay from the Nonconformists' point of view than anything that would have resulted from the postponement of the measure for another year? Mr. Forster said parents should have the right of choice for their children, that he would not be a party to the coerced education of any child unless that education was to take place in a school to the parents' mind. There were from eight to ten thousand parishes in this country where the children of Nonconformists had no choice at all—they must either go to the Church school or be without education at all—the Roman Catholic child must either go to the Protestant school or have no education at all; and whilst there was one child upon whom the Act conferred such a choice, there were hundreds and thousands upon whom it conferred no choice. (Hear, hear.) Mr. Forster remarked that some people said that he had done his best to serve the Established Church, and that others said he had struck it a very severe blow—that he had injured it—and he put those two positions in contrast. He (the lecturer) contended that

both of those positions were true. It was true that they served the Establishment, and it was true that they had inflicted upon it, in his judgment, one of the severest blows it had sustained in his time. Nobody who looked over the reports of the Committee of the Privy Council on Education, would fail to have seen that the system was so arranged that the Established Church got an enormous amount of the country's money, and received assistance for an enormous number of schools; and no clergyman, he thought, would refuse to admit that the educational measure had largely benefited the Established Church. (Hear, hear.) Then the first proposition was true. And it was equally true that he had injured it in the sense in which its friends wished to have it befriended, for no subject had brought the question of disestablishment so prominently before the public as the Elementary Education Act. (Cheers.) The feeling in favour of disestablishment was stronger to-day than ever it had been before. (Applause.) Mr. Forster led them to infer that great credit was to be given to him because the name of Establishment never occurred in the Act at all, and that it was the first Act of the kind in reference to education or religion that made no mention of the Establishment. But would anybody say that Establishment had not been served though the name was not there? (Hear, hear.) Did a broker give the name of his client when he went upon the Stock Exchange? ("Hear, hear," and laughter.) The name was not in the bill, but its interests were by no means neglected. (Hear, hear.) He (the lecturer) did not deny that the Establishment had done a great deal for the education of the country, and if the wealthy men of the Establishment had been one fraction as self-sacrificing as the clergy had been, much more would have been done. (Hear, hear.) Speaking of the 25th clause of the Elementary Education Act, the rev. lecturer said that unless it was entirely and absolutely repealed the Government of this country could not rely on the support of the Dissenters at the next general election. (Loud cheers.) He could not understand where was all the difficulty to which Mr. Forster referred. It seemed to him that there need be no difficulty in settling the matter to the satisfaction of all parties, and if Mr. Forster would take a hint from the Methodists of Plymouth, he would get out of the difficulty. They resolved that they would pay the fees themselves for the poor children who wished to be educated in their denominational schools. (Applause.) The lecturer then adverted to some of the things which he considered necessary to a good system of national education, and urged that there should be a compulsory establishment of school boards everywhere and at once, remarking that there were 8,000 or 10,000 parishes where there were none. (Applause.) In conclusion, the lecturer remarked that Mr. Forster had brought the Liberal party to the verge of destruction, and if they could not be a Liberal party without such a corrupt measure of concurrent endowment as the Elementary Education Act, then let the Liberal party go to destruction, for not the mere admission of Mr. Bright into the Cabinet, but a fair and wholesome reform of that obnoxious measure, was essential to Nonconformist support. (Loud cheers.) The Rev. E. J. Hartland moved a vote of thanks to the chairman and lecturer, which was seconded by Mr. C. Townsend, and carried by acclamation.

MR. RICHARD, M.P., ON THE CONTINENT.

We learn from the *Herald of Peace* that the hon. member for Merthyr has recently visited Vienna, Buda Pesta, Venice, and Rome. At Pesta he had a very satisfactory interview with M. Deak, the ablest and most influential statesman in the kingdom; and at Vienna, Mr. Richard succeeded in meeting a number of the deputies, and also several members of the Austrian Ministry. At Venice on the 18th ult. he was entertained at a banquet, very influentially attended. The chair was taken by Signor Ruffini, as representing the municipality of the city. Signor Tecchio (Senator), President of the Court of Appeal, was also present, to testify the interest felt by the judicial and legal authorities in the progress of international law and arbitration. Signor Ruffini having delivered an eloquent address of welcome to the guest of the evening, the following telegram from Count Sclopis (president of the recent tribunal of the Anglo-American arbitration at Geneva) was read.

Turin, Nov. 18, 1873.

I envy the privilege of the distinguished citizens of Venice, my fellow-countrymen, who are to-day assembled at the banquet in honour of the illustrious Henry Richard. I, on my part, although separated by distance, desire to associate myself with you in your just tribute of applause to our guest. Welcome, and hearty compliments to the champion of peace.

FREDERICK SCLOPIS.

Speeches, expressing the congratulations of the company, were delivered by Signor Barozzi, Baron Swift, Signor Quadri, and Signor Castellini. Mr. Richard then expressed his grateful acknowledgments of the welcome afforded him, and his great pleasure at the kind and hearty messages of interest in his efforts in the cause of peace and in international arbitration generally received by him from all parts of Italy.

A great political dinner took place on Thursday at Rome in honour of Mr. Henry Richard, M.P., and Mr. Dudley Field. Signor Mancini proposed the health of Mr. Richard, who said:—"I owe this demonstration to the fact of my name having been asso-

ciated for twenty-five years with humanitarian principles, which you appreciate. I shall always remember this day. I thank you. I was much struck after my feeble success in the British Parliament on hearing of the vote in the Italian Chambers. I was deeply gratified on seeing my proposal approved by the Italian Cabinet. Mr. Gladstone did his best in support of my motion condemning war. It was after the discussion in Parliament that I resolved to undertake a pilgrimage of peace to demonstrate to England the practicability of the idea. The first thing I shall be able to say is that all nations, including America, will vote similar resolutions. There are sceptics who believe this Utopian, but, as Galileo said of the earth, we say the world advances. Italy will have co-operated much in the great result." Mr. Dudley Field and others spoke, and hopes were expressed that arbitration would be applied in the Virginian question.

YOUNG MEN'S CHRISTIAN ASSOCIATION
LECTURES.

"LATIMER'S CANDLE—SHALL IT BE PUT OUT?"

The second lecture of the course was delivered at Exeter Hall on Monday evening, by the Rev. Hugh Stowell Brown, of Liverpool. As on the previous Monday the large hall was crowded. Mr. Joseph Hoare occupied the chair, and after prayer had been offered by the Rev. C. H. Jones, introduced the lecturer, who was very cordially greeted. He said: In Oxford on the 16th October, 1555, the following scene was witnessed. The place prepared for the burning was a short step from Balliol College. Lord Williams was on the spot to witness the act. Ridley was first led up by one of the aldermen. He looked up and saw Latimer coming up behind him in his working-clothes, but with a long new gown upon him. "Oh! be you there," said he to the old man. "Yes, I am coming as fast as I can," was the reply. Ridley embraced him and said, "Be of good heart, brother, for God will either assuage the fury of this flame or enable us to abide it." A sermon was preached, and then Ridley asked that he might say a few words, but the reply was, "Recant and you may live," to which he answered, "So long as the breath is in my body I will not recant, and I commit my cause to God, who shall judge all." He gave his tipper to his brother-in-law, but Latimer had nothing to give. "O, Heavenly Father," said Ridley, "I give unto Thee humble thanks that Thou hast given me grace to be a witness for Thee." A chain was fastened on him and a bag of powder was put round his neck. Fire was brought and a lighted torch applied to the faggots. Latimer said to Ridley—"Be of good comfort, for we shall this day light such a candle in England as I trust by God's grace shall never be put out." Such is the scene as described by Froude of the death of two of those reformers whom a divine of their own Church has said are in some respects to be compared with Pontius Pilate! The sermon on the occasion was preached by Dr. Smith from the words, "Though I give my body to be burned, and have not charity, it profiteth nothing." Hugh Latimer was a quaint old man, with a ready wit and manner that never failed him, and his writings show him to have been one of the greatest humourists of the day. He could joke even about his sufferings. When in the Tower he was not allowed any fire, and he said to his gaoler, "I shall give you the slip. You look that I shall burn, but I am like here to starve for coal." His heroic faith was seen in his utterance at the stake, for the cause he had advocated seemed lost. The Queen was a most bigoted Catholic; she was young, and might have children, or if she died childless, the Princess Elizabeth, on whom the people's hopes were set, might not remain faithful, or if she did it was not improbable she might be put out of the way, for neither priest nor politician stuck at anything of that sort in those days. The great body of the English people had abandoned the Reformation, and gone back to the Roman Catholic Church. For some time before he suffered the question had been debated in Parliament whether the people should return to the Catholic Church. The cause of Protestantism and of Jesus Christ seemed to be lost, yet Latimer had this faith, that as the flames kindled around him he could say, "We shall kindle a candle in England this day which shall never be put out." He meant that the pure light of the Gospel of Christ, with the doctrines of justification by faith in Christ, confession to God and not to the priest, the mediation of Christ and not the Virgin Mary, the spiritual presence of Christ everywhere and not in the bread and wine alone, the preaching of the Gospel and not the observance of forms and ceremonies, should never be extinguished. But he had many notions which were not scriptural, and in which we could not agree with him. Like the blind man who received his sight, he and other Reformers could only see men as trees walking. He did not realise the wickedness of putting men to death for heresy, for he himself had sat on a commission which put men to death for heresy, and especially those who held the views of Baptists, and he had himself preached at the burning of Friar Forest; and so I think we must acknowledge that he was paid in his own coin. Yet a man may enunciate principles which he may not have full conception of; and when Latimer advocated the free reading of the Scriptures he was advocating a principle which would put an end to every unrighteous principle. In his day the candle had been lighted so short a

time that the Reformers could not see as much of the truth as we see. Let us look at some of the things which have been discovered by this light. First, there was the great principle of religious liberty, the right of every man to gain a knowledge of God's will by the study of God's word, and the right to worship according to his own conviction. We have attained our civil as well as our religious liberty by the Word of God. There can be no civil without religious liberty, and all the progress that has been made in civil liberty has been through the Word of God. And through this liberty we can trace all the results of scientific discovery and freedom of thought, even in Catholic countries. We must acknowledge the benefits we have received through the free circulation of the Scriptures and by its light and guidance. Many attempts have been made to overthrow this light. The Spanish Armada was fitted out and received the Papal benediction for this purpose, but was destroyed like Pharaoh's host at the Red Sea. Then there was Gunpowder Plot. Besides these attempts there always were a number of disaffected persons who, though not desiring to convert England to Rome, thought the Reformation was a mistake, and so did all they could to restore Romish doctrine and ritual, and their history can be traced from Latimer's day to the present. They had a powerful friend in Elizabeth, who hated Protestantism most cordially, and was Catholic in everything but the royal supremacy, and it had also a friend in every member of the house of Stuart. In the second Prayer-book of Edward the words of the communion service enabled a cunning priest to impose on the people the doctrine of transubstantiation, although one of the articles denied it. There followed a long struggle. The Puritans triumphed during the Commonwealth and the short period of the Restoration, and then ensued the struggle for toleration; but afterwards both parties sank down to a state of comparative inactivity and death. For the most part of the eighteenth century religion was in a state of lethargy, and the people knew but little more of religion than they did before the Reformation. But there came a time of revival when Whitefield and Wesley preached Jesus Christ, and both Baptists and Independents began their missions, and Romaine, Scott, and Simeon arose in the Church of England. I do not say that that revival is spent, but there has arisen a Catholic revival which is a competitor with it. There can be no doubt about it except in its name, for Catholic means breadth, and this is very narrow. But there is this revival, and I am amazed when I find the number of pulpits from which Popery is preached; and I do not know of anything which so threatens the light as this Catholic revival. There may be something to be feared from infidelity, but I most fear unbelief, which may be produced by revulsion from these doctrines. And if I were shut up to a choice of the two things, Catholic revival or infidelity, I would rather chose infidelity. The condition of France with its infidelity was an evidence of what Catholicism led to. How has this state of things come about in this country? I suppose it has come from that weakness among men which prefers the silly to the sensible, the pompous to the unpretending, in religion. But the Catholics tell us that it is not our Church, but I say that though I am a Nonconformist and do not belong to the Church, the Church belongs to me. Just as surely as I have a share—it may be a small one—in every ship in Her Majesty's navy, I have a share in the National Church. They say they have authority for everything, not for banners and processions perhaps, but authority and ground for their principles. They say, "We are priests, and when we were ordained we received power from the bishop to forgive sins, and when we visit the sick we are entitled to absolve them, and we are taught in the communion service to invite any man who is troubled in his conscience to come and confess to us that he may receive absolution. And when we baptize a child, having sanctified the water, we teach him in the catechism that he has thereby been made a child of God and an inheritor of the kingdom of heaven. And though the words we use in administering the bread and wine may not teach transubstantiation, yet they do not forbid it, and we say it is allowable to think that they do contain the body and blood of Christ, as the catechism says. We observe all Fridays as fast-days—except when Christmas-Day happens to fall on a Friday, and then it is a feast-day—all the Ember Days and Rogation days and if you know Churchmen who do not do this, it is they who are in fault and not us." As an outsider I hold that the entire state of the Church of England is not so much in accordance with Scripture as it ought to be. I do not say they make out a good case, but I say I wish it was not so strong, and I think it devolves upon those who are still in the Church of England to prove that the Prayer-book does not teach these things, and failing that to endeavour to expunge them. The American Episcopal Church has done this, and why should you not try and do so also? Try and do it, and if you cannot get it altered, I see nothing for it but secession in mass. You could still retain episcopacy and your sublime Liturgy, and you would find that God would bless His people when they trust Him and cast themselves on His care. These Catholic revivalists say they succeed through their attractive services, but I do not advise you to follow them in it, for it is pandering to a bad taste. Whitefield and Wesley preached to larger crowds than these men gather, and so does Mr. Spurgeon, proving that the simple preaching of the Gospel

has not lost its attractive power. "I, if I be lifted up, will draw all men unto me." We must be up and doing, and contend against these things. The day is not lost yet. Germany bids defiance to it, and France protests against being governed by a *protégé* of the Papacy. Italy regards it with contempt, and in Spain its power is broken, and it will be strange indeed if it is to find a welcome here. Where is the common sense of my countrymen, and where is liberty, if it is to be sacrificed at this shrine? If you will not give way to timid apprehension, and if all who desire the pure doctrines of Scripture to be preached unite, I believe that we shall see a better state of things. We are very far from having a Parliament unanimous in favour of Roman Catholic doctrine. Let it send us to our prayers, and then we shall see a reaction. Don't let us fall out about the fashion of the candlestick. The attempt to secure uniformity was a failure. If some prefer the liturgy, let it be so; but let us have the light of the pure Gospel of Christ to show us the path of duty, and guide us on the way to heaven. (Loud cheers.) The doxology was then sung, and the meeting separated.

THE ASHANTEE WAR.

There have been two more actions near Cape Coast Castle—on the 3rd, and the other on the 7th of November. The latter was a great defeat for the Ashantees. The news is very carefully summarised by the *Pall Mall Gazette* whose account we follow:—Colonel Festing, it will be remembered, was posted at Dunquah. Early on the morning of Nov. 3 he started with eighty men of the 2nd West India Regiment, some Houssas, and a certain number, described as considerable, of our native allies. His object was to surprise the Ashantees, encamped not more than four miles from Dunquah. The march was through dense bush. The Ashantees had their outposts well placed, and were prepared for attack. We read in the *Times*' account of the affair that as soon as our men reached the first Ashantee post a volley was poured into them, and Lieutenant Wilmot was badly wounded in the left arm. But his arm being bound up he went on in advance of his men. When the head of Festing's column approached the Ashantee camp he was received with a very heavy cross fire. "Our men were cooped up in a narrow bush track. When fire was opened all the native bearers and porters immediately bolted." However, our fighting men pushed on till they reached the opening in which the Ashantee camp was stationed; but here the fire was so severe that they had to fall back. Wilmot was leading, cheering on his men, when an Ashantee "took a deliberate pot shot at him from a bush a very short distance off." The bullet penetrated his heart and he fell forward dead. At the same moment Lieutenant Jones, of the 2nd West India Regiment, was also wounded, and was with difficulty carried off the field. "When poor Lieutenant Wilmot fell the firing was so heavy for a few minutes that his body could not be reached. After a short delay Colonel Festing came up with some fresh men and succeeded in carrying off Lieutenant Wilmot's body, Colonel Festing receiving a slight wound in the hip while assisting." Our men failed to penetrate into the camp; nor did they pass the spot where Lieutenant Wilmot fell, "which was at the foot of a large tree near the opening where the Ashantee camp was." It is obvious that this expedition was a failure, and a serious one. The report says that in this skirmish we had one officer killed and four wounded, and twelve non-commissioned officers and men of the 2nd West India Regiment wounded. As to the rank-and-file, including our native allies, our loss must have nearly equalled that of the enemy. The same mail brings us news of quite a different encounter. Here the Ashantees were the attacking party. They came upon us in full force, after much deliberation, and with a long-cherished and determinate end in view; and they were totally routed, and, to all appearance, as thoroughly disheartened. We have all heard how the King's most trusted general Amaquata had sworn the great oath to destroy Abrakrampa on his homeward march. Abrakrampa is described as the capital of a small Fantee kingdom, containing about thirty villages. Sir Garnet Wolseley encouraged the young King of Abras to defend the town, sent up officers, who fortified it strongly, and afterwards garrisoned it with regular and semi-regular troops under the command of Major Russell, 13th Hussars. The Wesleyan chapel was converted into a "perfect fortress": houses were loopholed, palisades were erected, trenches were dug, all in a careful and scientific way. But the chief defence of the village, we are told, was a large space of ground sufficiently cleared to afford no cover from fire, but so hampered with brushwood that it could not be crossed with a rush. Around this well-prepared place an army of Ashantees, estimated at ten thousand men, and commanded by the redoubtable Amaquata himself, was assembled. The garrison seems to have consisted of some 600 men; of whom only fifty—excluding officers—were Englishmen, marines and sailors under Lieutenant Wells. The rest of the force was composed of the 2nd West India Regiment, under Captain Grant and Lieutenant Stoker; 100 Houssas, commanded by Lieutenant Gordon, 98th; 110 Kossoos, under Lieutenant Woodgate; 64 Sierra Leone Volunteers; and 54 Mamponmaks, Major Russell's regiment; a small body of Fantees, under Lieutenant Lord

Gifford, 24th Regiment; and 12 police, attached to the post service. There were also about 600 Abras (natives of the little kingdom threatened by the Ashantees) levied by Captain Bromhead, who fought on the outskirts of the bush.

On the 5th of November the Ashantees made the expected attack. 'We heard their drums beating and their ivory trumpets sounding, and the voices of their chiefs; and then they began their war song, which, chanted by thousands of voices in unison, had a magnificent effect.' They continued the attack throughout the night, but remained under cover firing at the villages, without doing any harm, our men being for the most part sheltered. Next day there was a lull; but at night they recommenced the attack from three sides of the town. Meanwhile Sir Garnet Wolseley had arrived on the scene with some three hundred seamen and marines; and the Ashantees, creeping up more and more boldly, were themselves attacked. At midday on the 7th Sir Garnet Wolseley ordered the Fantees into the bush.

They had to be driven in by the Kossoos. They marched in fear and trembling towards the Ashante camp, but the Ashantees themselves were seized with a panic and there was a general *sauve qui peut*. The Houssas were ordered to the front and bounded down the forest path. Only a few shots were fired by some Ashante slaves, who hung skirmishing about the rear. The path was lumbered up with baskets, brass pans, fowl coops, powder kegs, muskets, and stools; even Amaquaria's bed was left behind and the chair in which he was carried by his slaves.

The same reporter adds that when he left Abrakrampa on the morning of the 8th, the Abras and Kossoos, under Captain Bromhead, 24th Regiment, and Lieutenant Gordon, 93rd Highlanders, had started in pursuit of the Ashantees.

It is supposed that they would cut a road home through a forest wilderness, avoiding inhabited regions. This affair of Abrakrampa is the worst disaster the Ashantees have met with since 1826. But not a single life has been lost on our side; only twenty men have been wounded, and only ten of these are on the sick list.

Later accounts show that the defeat of the Ashantees was complete. 'We found an immense camp deserted, with everything left as it had been—soup boiling, guns and ammunition dropped. The whole ground, for a mile and half of road, was covered with spoil. The excitement among the natives is immense.' The discomfiture of a general like Amaquaria cannot fail of producing a vast effect; and there is a story that not only is he disgraced and wounded, but that one of the king's sons who took command on the second day was killed. Moreover, it is reasonable to suppose that such a defeat will raise up about him all the king's enemies, of whom he has many amongst the neighbouring tribes; and that on this side of the Praha the war is at an end.

The *Times* correspondent says:—"The Ashantees are reported to fear the rockets greatly. In the skirmish at Dunquah, whenever a rocket was fired without effect they gave derisive yells, but after many of the rockets a dead silence prevailed, showing that they had taken effect. An Ashante prisoner who was brought in next day, and who reported that their loss had been very heavy, stated that one rocket had struck a group of six Ashante chiefs who were standing together in consultation, killing four on the spot and wounding the two others."

It is now almost certain that we shall be able to make a road to the Praha without being troubled by the enemy. This affair of Abrakrampa is the worst disaster the Ashantees have met with since 1826. But not a single life has been lost on our side, only twenty men have been wounded, and only ten of these are on the sick list.

It may now be affirmed that the Ashante invasion is over and that soon the protectorate will be clear. In two months the second act of the drama will commence, and in three months probably Coomassie will be taken.

On Saturday morning the Victor Emmanuel, which has been converted into a ship for hospital service on the Gold Coast, and which left Portsmouth Dockyard yesterday morning for her destination, was officially visited by Mr. Cardwell, who expressed his satisfaction with the manner in which the vessel had been fitted up.

The Dromedary has sailed for the Gold Coast with a great amount of stores and a detachment of the Royal Artillery, and forty-four non-commissioned officers and men.

Another large vessel, the largest yet chartered for the purpose of carrying troops and stores to the Gold Coast, arrived at the Royal Arsenal, Woolwich, yesterday morning. She is the screw steamer Thames, the well-known mail and passenger ship running between Liverpool and Montreal.

Now that we are getting into the thick of another "little war," attention is being called to the cost of those we have had on our hands during the last fourteen or fifteen years, as deduced from official publications. In 1858 the Persian expedition cost us 900,000. The outlay on the Chinese war appears in the estimates for five years, and the total cost amounted to 6,114,000. Then the New Zealand war, which did not extend beyond the year 1866, was covered by 765,000. Finally the Abyssinian war entailed in the long run 8,000,000. or 9,000,000.; so that the four wars we have named cost us during the last seventeen years upwards of 16,000,000. sterling.

Epitome of News.

Her Majesty, accompanied by Prince Leopold and Princess Beatrice, returned to Windsor from Balmoral on Saturday morning.

On Friday the Prince of Wales gave a county ball at Sandringham. There was a numerous and brilliant company.

Monday was the twenty-ninth birthday of the Princess of Wales, her royal highness having been born on December 1, 1844.

Prince and Princess Louis of Hesse with their children arrived at Dover on Friday, evening and left for Windsor on a visit to the Queen.

The *Daily News* understands that the trustees of Rugby School have offered Dr. Hayman the option of voluntary resignation. If not accepted they will, at the expiration of six months from Christmas next, consider the headmastership vacant, and appoint some one in his place.

Mr. Bright contradicts a statement made some time since that he had signed a petition for the repeal of the brewers' licence. The right hon. gentleman says that he never heard of the document.

Mr. Bright has written a letter on the licensing system, in which he states that he does not approve of the magistrates exercising the licensing power, which would be better and more justly done by town councils, subject to certain limitations. He would have been glad if the management of elementary schools had been placed in the hands of the municipal authorities. Mr. Bright is not in favour of adding Permissive Bill contests to Parliamentary, municipal, and school board elections.

Mr. Disraeli left Bridge of Allan Station for Leamington on Tuesday, on a visit to Mr. Baillie Cochrane. As the train moved away a hearty cheer was raised, which was politely acknowledged.

Sir Sydney Waterlow has received a letter from the Italian Minister in London stating that the King of Italy has been pleased to grant to the late Lord Mayor the Order of the Crown of Italy, for his services in connection with the fund for the relief of the sufferers from the Italian inundations last winter.

The *Civilian* says that the new Postmaster-General means to devote immediate attention to the postmen's grievances, the irregular detention of newspapers and bookpackets, the erection of a building for the Money Order Office and Savings Bank Department, the reduction of the telegram rate to 6d. for twenty words, the reduction of the fee for registering letters, and the abolition of the foolish restrictions about the registration of newspapers.

Mr. Bouvier, M.P., addressed a very noisy meeting at Dumbarton on Thursday, and said he was not to be told that he should not express his private opinions because they did not suit the Ministers of the day. A vote of confidence was put to the meeting, but it was met by a proposal of a vote of no confidence, and the amendment was carried by a considerable majority.

The Birmingham annual cattle show was opened on Saturday at Bingley Hall. The Smithfield exhibition will be opened on Monday next.

At an early hour on Saturday morning a serious railway collision took place at Syston, a station about five miles north of Leicester. The mail train from London to the north, consisting of twelve carriages and two guard's vans, instead of passing along the main line, was allowed to run in the direction of Peterborough, and came into collision with a goods train which was standing on the rails. The engine and some carriages were thrown over an embankment, and several of the passengers were injured.

It is proposed to make a railway to the Isle of Wight by tunnelling the west channel of the Solent.

A lunar rainbow of most unusual brilliancy appeared at Gravesend on Wednesday night. This phenomenon was a perfect arc, and lasted for about fifteen minutes.

The directors of the Bank of England on Thursday reduced the official rate of discount from 8 to 6 per cent. and a further downward movement is expected.

The Oxford University Boat Club has sent a challenge to Cambridge to row the annual race next spring.

It is stated that it has been found impossible to establish Mr. James's agency in any case of bribery at Taunton, and that the petition against his return is therefore likely to collapse.

The number of sets of plans deposited in the Private Bill Office of the Board of Trade is this year 341. Of these 121 relate to railways, five to tramways, sixty-eight to gas, water, road, harbour, pier, and miscellaneous schemes, while forty-seven are projects in which the promoters elect to proceed by way of provisional orders.

A brutal murder has been committed near Towcester, in Northamptonshire. The victim is a respectable farmer, named Newitt, about seventy years of age. The murderer is in custody.

Mr. Eugene Schuyler, of the American Legation at St. Petersburg, is writing a work on Central Asia, which will appear in England in May.

Messrs. Macmillan will issue early in the spring Sir Samuel Baker's account of his recent expedition, in two large volumes. Sir Samuel has greatly improved in health.

FOREIGN MISCELLANY.

The German Parliament is dissolved, and new elections are to be held on the 10th of January.

The New South Wales Legislative Assembly has passed a resolution in favour of the appointment of a Minister of Justice.

Generals Saussier and Letellier-Valazé, who were lately elected Deputies of the French National Assembly, have been removed from active service.

We learn from Melbourne that the Legislative Council having rejected the Land Bill, Parliament has been prorogued, and will be dissolved in January.

The Berlin correspondent of the *Hour* states that the German Government intends to proceed criminally against those priests who obeyed the Bishop of Nancy's pastor, and prayed against the Empire.

It is announced by the official organ of the Carlists that Don Carlos is about to issue a loan in bonds of 100,000 reals each, repayable at the termination of the war. The Pope has invested the Bishop of Urgel with spiritual jurisdiction over the Carlist army.

The Pope has issued an encyclical, in which, referring to the consecration of Bishop Reinkens, he declares the act of consecration performed by a Jansenist heretic to be null and void, and passes sentence of excommunication against the bishop, his electors, aiders, and abettors.

TOURISTS IN PALESTINE.—Messrs. Thomas Cook and Son write to the *Times* that the party of English and American tourists who left London under their arrangements on the 20th October, landed safely at Jaffa on the 13th November, and were looking forward to a most pleasant tour in Palestine, with very favourable weather.

THE EMPEROR OF AUSTRIA celebrated the twenty-fifth anniversary of his accession on Monday. In receiving the bishops, His Majesty said he sincerely hoped that God's blessing would attend the labours of the clergy in the mission they had to accomplish, and which should tend to promote among the people the peace which takes its root in religion. His Majesty added that he was convinced the bishops would not be wanting in the co-operation which their influence enabled them to afford towards achieving this exalted object. An Imperial order has been issued creating a commemorative medal to be bestowed upon all those who have taken part in any campaign since His Majesty's accession in 1848. The Emperor has, moreover, granted an amnesty to all persons under sentence for offences against His Majesty's person.

AN IMPORTED LUXURY.—The *Melbourne Argus* of the October 9 has the following in its report on the state of the labour market:—"Domestic servants are becoming more scarce every day. This is usually the dull time of the year, and yet not one-half of the orders can be supplied. The native-born girls do not take readily to becoming house servants. They prefer earning half the wages at a factory and keeping themselves, rather than go into service. The following are the rates of wages paid to domestic servants:—For town.—Housemaids, 26/- to 36/- per annum; female cooks receive from 35/- to 52/- per annum; male ditto, 20s. to 70s. per week; nursemaids, 25/- to 30/- per annum; laundresses, 30/- to 40/- per annum. For hotels.—Cooks, male and female, 50/- to 100/- per annum; housemaids, 30/- to 35/- per ditto. For stations.—First-class married couples for home stations, 70/- to 90/- per annum; second-class ditto, with children, 40/- to 50/- per ditto; cooks, 40/- to 52/- per ditto; housemaids 30/- to 35/- per ditto. For farms.—Men cooks, 40/- to 52/- per annum; married couples, 50/- to 60/- per ditto; female general servants, 30/- to 35/- per ditto."

THE BAZAINE TRIAL.—There was "a scene" at the trial of Marshal Bazaine on Thursday. General Jarras, who is said to have displayed much emotion, gave an account of his mission to negotiate for the capitulation of Metz. The Germans refused all the concessions he asked except one of small importance, which Marshal Bazaine ultimately declined. Marshal Bazaine ordered all the flags to be sent to the arsenal to be destroyed, but in the meantime a notice arrived from the headquarters of the German army from which it was evident that it would be impossible to destroy the flags without a rupture of the armistice. General Jarras' evidence created considerable sensation. Marshal Caurobert gave evidence with regard to the last incidents of the capitulation, and his narrative produced such an impression, that Marshal Bazaine burst into tears. Marshal Caurobert said:—"Why did not a great inspiration strike the commander-in-chief? why, instead of occupying his time with the details of the convention, did he not simply write to the Prussians:—'Conquered by famine, we break our arms; do what you will with us?'" At these words, we are told, the whole court was deeply affected.

A NEW COLLIER COMPANY.—The prospectus has appeared of the People's Coal and Colliery Company (Limited). The capital is 100,000/-, in shares of 1/- each, and the object of the undertaking is the delivery of coal, direct from the pit's mouth, to the consumer at cost price. An arrangement has been made to purchase the Newhill Main Silkstone Colliery, and the produce of the Plas-Bennion Colliery, near Ruabon, North Wales, has been contracted for by the company, the coal from thence being described as amongst the best in that district.

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WEDNESDAY, DECEMBER 3, 1873.

SUMMARY.

THE best news of the week is the amicable
settlement of the serious Cuban difficulty. The
Cabinets of Madrid and Washington have
finally agreed upon the following terms of
arrangement—the surrender of the Virginian
and the surviving prisoners and crew, and the
salute of the American flag at Santiago unless
it can be shown that the Virginian was not a
United States vessel. The question of damage
to the families of the survivors, and the punish-
ment of those who ordered the assassinations
at Santiago, is reserved for future consideration.
It is said at Madrid that the Cubans will submit
to these conditions, but direct advices from
Havannah indicate a resolution to resist the
diplomatic agreement, and that extraordinary
defensive preparations are being made. The

American Congress met on Monday, but the
President's message has not yet been delivered.
General Grant will send a strong naval force
to the Cuban waters till the Virginian is de-
livered, or, if necessary, to enforce the decision
of the Madrid Government. The slave-owners
of that island will no doubt hesitate to pursue
a policy of resistance which is sure to end in the
overthrow of slavery, and probably the loss of
Cuba to Spain. It was feared that concessions
to the United States might have led to the
downfall of Señor Castelar, but the settlement
has been taken very quietly at Madrid.

We have given elsewhere full particulars
of the election of the London School Board,
which has resulted in the addition of a dozen or
more of members in favour of protecting the in-
terests of denominational schools. The Recorder
of London has not yet officially reported the
returns to the Education Department, owing to
the irregularities at the Hackney election. If
this disputed return is settled in time, the new
board will meet on Friday to elect a chairman.
It would be natural that Mr. Charles Reed, M.P.,
a candidate for that distinguished position in 1870,
and ever since the vice-chairman of the board,
should be chosen as the successor of Lord Law-
rence without dispute. But the new clerical mem-
bers will, we believe, make the first use of their
power by strenuously opposing Mr. Reed and
by proposing Lord Napier. Though the former
has the fullest experience of the working of the
board, and has amply earned by his devotion
any distinction it can confer, the question is to
be made one of sectarian prejudice and caste feel-
ing. Rather than elect a well-qualified Non-
conformist, the clerical clique would choose as
chairman a nobleman who is entirely new to
the work of the board.

The school board elections in the provincial
towns are proceeding, and there have been keen
contests in several towns. The Liberals have
been successful in Swansea, Coventry, and
Bridgewater, and have even bettered their position
in Salford, where, as at Manchester, the
sectarians have hitherto been supreme. The
Denominationalists have preserved their ascend-
ency at Bolton, Stockport, and Stockton. It
need hardly be pointed out that every success of
the Liberal party over the denominational
coalition of Episcopalians and Roman Catholics
is a pure gain; nearly every board having been
carried in 1870 by the sectarian party. The
reaction has now set in, and if not very decided,
there is reason to believe that its effects will be
felt in the progress of the education controversy,
and still more in the gradual detachment of the
Wesleyans from the denominational com-
bination.

It will be remembered that the Roman
Catholic bishops of England have decided on
establishing a purely denominational Uni-
versity. Judging from the experience of
Ireland, the task will not be an easy one.
Roman Catholic laymen decidedly prefer
Trinity College to their own denominational
University, and the reason may be found in
the memorial of certain students to Cardinal
Cullen complaining of the discouragement
given in the Catholic University to the study
of the physical and natural sciences and the
general unsuitableness of the system of the
University and its narrow curriculum as a training
for practical life. This is a very important
protest, and must be embarrassing to Cardinal
Cullen, who has no power, without permission
from Rome, to modify the teaching. But, if
not altered, the Roman Catholic youth will
seek for scientific training at the Dublin Uni-
versity and the Queen's Colleges.

We regret to record another terrible disaster
at sea. The Ville du Havre, a first-class steam-
ship from New York, with 313 souls on board,
was drawing towards the French coast in clear
weather, after a succession of fogs, when she
came into collision with a large ship, the Lochearn,
and in twelve minutes the French steamer
went down, its boats having been disabled by
the falling of the masts. It is only a wonder
that as many as eighty-seven persons, including
ten ladies, were rescued by the Lochearn in
so short a space of time, and amid the
wild confusion that prevailed. Very affecting
accounts have been published of the heroism
and self-devotion of many of the passengers, a
considerable portion of whom were going to
France for the winter for health or recreation.
The survivors were transferred to another vessel,
and brought safely to Cardiff, but no news has
yet been received of the Lochearn, nor any
adequate explanation given of the cause of the
terrible collision.

For some days past the bombardment of
Cartagena has been carried on by the national
army, and the fire has been but feebly returned
by the forts. The women and children have
been removed from the city in haste, and great
damage has been caused by the besiegers' guns.
The Spanish squadron took no part in the

attack, owing, it is said, to the mutinous dis-
position of the crews. The place seems to be
defended with great resolution, but will prob-
ably surrender before many days, and thus
the senseless insurrection of the Intransigentes
will, we suppose, come to an end.

FRESH DESPATCHES FROM THE
GOLD COAST.

SIR GARNET WOLSELEY, it is evident, is not
inclined to let the grass grow under his feet.
With but a handful of Europeans, mainly
made up of English officers, and of bluejackets
and marines taken, as occasion may demand,
from Her Majesty's ships of war lying off the
coast, with a few companies of West Indian
troops, and with certain half-drilled natives
upon whom at a pinch no confident reliance
can be placed, he has already inflicted upon the
Ashantee army a severe defeat, broke up its
encampment, demoralised its men, covered with
disgrace its General-in-Chief, and compelled it
to retire in disorder towards the Prah, which
when it has recrossed, the Protectorate will
have been evacuated by the enemy. The re-
sult has not been gained without loss on our side.
One officer, Lieutenant Eardley Wilmot, has
been killed, some half-dozen others have been
wounded, more or less seriously, and our native
allies have thus far suffered considerable mis-
chief. The cost, however, of the work hitherto
done is small compared with the success
achieved. We shall not attempt any recapitu-
lation of the narrative contained in the late
communications. It may suffice to quote the
opening paragraph of Sir Garnet Wolseley's
despatch of November 8 to the War Office.
He says, "I have the honour to report, briefly,
the result of a series of operations conducted
under my orders, which have ended in the
complete rout of the main Ashantee army, and
in our capture of most of their stores, including
the sacred symbols and personal belongings of
the General himself."

Thus far then the war with the Ashantees
may be regarded as having assumed as favour-
able an aspect for ourselves as could have been
reasonably desired, but could hardly have been
reasonably anticipated. The probability seems
to be that before the arrival of the troops sent
out from England, the whole extent of country
covered by the British Protectorate will have
been cleared of the foe. It is not impossible,
indeed, that Sir Garnet Wolseley, unless he
should meet with some unexpected disaster,
may have so far intercepted or harassed the
retreating force as to prevent the recrossing of
the river Prah by any large or formidable body
of Ashantees. Supposing this to be so, and
making every allowance for the warlike capacity
of the nation we have been called upon to meet,
one can readily imagine that the arrival of
English troops may produce such an impression
upon the mind of the Ashantee King as will induce
him to submit to the terms of peace already offered
to him by Sir Garnet Wolseley. If so, it is diffi-
cult to see the necessity of marching on to Coomassie,
the capital, with a view to bring the
campaign to a close. Newspaper correspon-
dents, it is true, represent to the English public
the utter uselessness of stopping short of that
extremity. There is no other way, they allege,
of convincing the Ashantees of the superiority
of our power; they must be made to feel that
it can reach them in the very heart of their
own dominions, and that there is no impracti-
cability of bush or mountain which British
prowess and science cannot surmount. It may
be so; but we are rather tired of hearing the
maxim so frequently enunciated, whenever we
have to do with a barbarous foe, that the only
way of permanently repressing his restlessness
is to strike terror into his soul. No doubt it is
the old-fashioned way, and many precedents
may be cited in its support. But it will be for
Sir Garnet Wolseley to judge, he being the re-
sponsible chief of the expedition, whether other
guarantees may not be obtained, having in
them a force sufficiently binding to relieve him
of any obligation to march on to Coomassie.
That he will maturely weigh the expediency of
waiving this exploit we have no doubt. That
he will be able to effect it, if he should deter-
mine upon undertaking it, may, we think, be
regarded as tolerably certain. But that the
policy to be established by such afeat would
be worth the risk, the cost, and the inevitable
loss of life, which it would involve, is a point
which may be expected to be seriously dis-
cussed both by Parliament and the country.

Until the causes, remote as well as direct, of
the present war have been subjected to an
exhausting inquiry, we will not permit our-
selves to cast any slur upon the British adminis-
tration of the West-African Settlements.
But, whether the present war can be traced to
the unprovoked ferocity of the Ashantee King,
or the impolitic action of British governors on

the coast, it is impossible not to lament the wretched character of the entire affair. The sums which will be expended in reducing our enemy to terms, if they were devoted to the purpose of education, or of sanitary improvement in this country, might have commanded the most beneficent results. The good which it will secure—if, indeed, any lasting good is to be secured by it—on the Gold Coast, will be trifling in comparison. When we have effectually subdued the Ashantees, and thrust upon them those terms which best suit our own policy and purposes, it still remains to be asked—what great and worthy end we shall have thereby accomplished. The tribes along the coast may, or may not, profit by our intervention. Commerce may, or may not, flourish under our guardianship. But, taking the most rose-coloured view of the future, it surely demands serious consideration whether much needed improvements at home, only partially effected for want of funds, should be left to languish because those funds are being lavished in support of a speculative policy affecting the barbarous tribes on the Coast of Africa. For the suppression of the slave-trade reasons deriving their force from a sympathising care for humanity were not wanting. But when we are invited to pursue a policy of civilisation in Africa, we cannot but reflect that there is a world of civilisation to be improved at home, and that it has anterior claims upon the expenditure of British taxpayers.

We cannot doubt that such considerations as these will have passed under the review of Her Majesty's Government, and will have been duly impressed upon the mind of Sir Garnet Wolseley. If he can compass the ends of the expedition entrusted to his care without moving forward to Coomassie, it is to be hoped that his sense of responsibility will restrain him from encountering any risk which he may well avoid. For the present, things look more promising than could have been hoped for, when he first set foot upon the shores of Africa. Is it too much to expect that before the close of the present year he may be able to bring this miserable war to a successful termination?

MR. FORSTER'S SPEECH AT LIVERPOOL.

In the opinion of many people, Mr. Forster in his Liverpool speech made out an exceedingly plausible case for his own educational policy. But the method of it consisted mainly in imputing to advanced Liberals desires and expectations, which as a body they never entertained, and in a protest against the possibility of a course, which as a matter of fact he has himself substantially adopted. For after a few words of encouragement to the expiring school board, which after vainly striving to satisfy timid religionists, has fallen a sacrifice to denominational ire, he went on to take credit which we are very far from disallowing, for his refusal to brook any delay in the introduction of his Elementary Education Act. Mr. Bright at Birmingham expressed his own personal opinion that many of the difficulties experienced in working the Act were occasioned by legislating before public opinion had assumed any decided form in regard to the subject in hand. There is no doubt that he hit the right nail on the head; but we are not sure it follows that he would have advocated delay. And at any rate, he spoke only for himself, after a period of retirement which had necessarily prevented any intimate acquaintance with the progress of opinion. For ourselves we have always desired to do justice to that estimate of the nation's needs, and to that bold spirit of enterprise, both of which were displayed by Mr. Forster in his prompt attention to this great subject. The only rashness of which we complain is the hasty assumption, unsupported by any sufficient evidence, that the nation had made up its mind to have the old system of Privy Council patronage of one or two sects, not only maintained, but extended and strengthened. Against this accusation Mr. Forster makes no defence whatever.

He did, indeed, give a distorted description, or rather caricature, of the impartial policy which might have been adopted until public opinion had become more mature. He said there were some who thought that denominational managers might have been told "we will use you for a time, but only for a time;" that, "in fact, we should have hampered and hindered their zeal, that we should have given them notice that before very long their grants from the State would be greatly diminished, if not taken away altogether." Now, really, no one ever proposed that such a hectoring tone should be adopted towards any one. What many of us did desire was that the denominational system should simply be let alone, and

suffered to enjoy the old terms, while the new system was tentatively applied. But we maintained then, as we do now, that the voluntary managers had no right whatever to demand a guarantee against being ultimately superseded, if so the national voice willed it, by representatives of those who have to find the money. Now Mr. Forster went as far as he could towards the offer of such a guarantee, by the time of grace for building grants, and by the large increase of the annual bounty. It is on this that the advanced Liberals base one of their accusations, and not on Mr. Forster's refusal to suppress, or on his desire to make a fair use of the sectarian schools.

But the right hon. gentleman not only attributed to others expectations which they never cherished. He also inveighed against the righteousness, nay, against the possibility of doing what he has already done himself. He told his audience that compulsion was impossible, unless the parent was allowed to choose the school. But as a matter of fact, at the present moment, wherever compulsion is in force, we don't allow the parent to choose the school, except within very narrow limits. A parent may choose Dame Trot's school, which is very handy, being just on the opposite side of the narrow court. But the school board, at least, if it understands its business, positively refuses to allow of the choice, and insists that the child must go somewhere else. The board does this, not of its own authority, but by virtue of an Act devised by the Right Hon. W. E. Forster, who now apparently denies that compulsion is possible on such terms. Not only so, but if the same parent, being a Primitive Methodist, bethinks him of a voluntary school held in the neighbouring chapel, he cannot have permission to send the child to the school belonging to his own place of worship, unless that school is recognised by the board as efficient. This is not so well known as it should be; because the scanty amount of efficient school accommodation in existence, is not enough to allow of a very extensive enforcement of the law. But it is the law for the whole vast population of the metropolis. And that being the case, we know not how to regard the statement that compulsion is impossible unless the parent be allowed to choose the school. Compulsion is actually enforced in London and elsewhere, although the parent is not allowed to choose the school except within certain limits, and those in the case of the poor often exceedingly narrow. Mr. Forster may say that at least the parent should have as much choice as possible. And in this we quite agree. But then the question is simply one of limit, and of possibility; and the idea that compulsion is impossible without an unlimited choice on the part of the parent is wholly abandoned. Yet one condition upon which Mr. Forster insisted as absolutely necessary to any extension of a compulsory law to the whole country was this, "that you must not compel a parent to send his child past the school that he likes, in order to go into one you like but he does not." The Vice-President of the Council is perfectly entitled to the choice of his own opinions as to what ought to be done. But as to what is being actually done, there can be no choice; for the fact stares us in the face, that we are doing by means of Mr. Forster's legislation precisely what he tells us ought not to be and cannot be done. A parent in receipt of outdoor relief is compelled to send his child to school, and by the new law the guardians are obliged to pay the fees. But if there is next door to him "a school that he likes," at which the fee is threepence, he is compelled to send his child past that school to another which he likes less, but which is liked by the guardians, because the fee is not more than twopence halfpenny.

Again Mr. Forster said he would never consent to any system which separated religious from secular teaching; and yet he is the author of a system which enables school boards throughout England, if they are so minded, to dispense with religious instruction altogether. What is the "time-table conscience clause" but a deliberate attempt to ensure that religious shall be separated from secular teaching in every elementary school in the land? Mr. Forster is very earnestly desirous that every parent should have a school close at hand to which he may send his child, to inculcate his own religious doctrines at the public expense. But he must know that, owing to the endless varieties of religious belief, in England this is simply impossible. And all that he can achieve is to give special privileges to one or two sects, notably to that which is established by law. He called attention to the great Catholic population of Liverpool, for which means of education must, he insisted, be provided. And yet he sanctions and upholds a system which shuts out the

Catholics from any position of simple equality, and which suggests and encourages their agitation for sectarian privileges such as they can never obtain. Altogether Mr. Forster's speech at Liverpool seems to us to have been singularly inconsequential and inconclusive. We should be sorry indeed that his great administrative powers should even temporarily be lost to the country. But we cannot help feeling that there are other departments of Government in which he would in all probability be more true to himself.

CENTRALISATION IN FRANCE.

SINCE Marshal MacMahon has been firmly established as President of the French Republic, the news from Versailles, though important, has been less exciting. The Government has been recast, though with great difficulty. The Duc de Broglie has found it easier to obtain a compact majority for voting purposes than to keep together the discordant materials of which it is composed, and he was obliged to shut the Legitimists out of his new ministry. Not only is the extreme Right unrepresented in the new Government, but some of the most conspicuous members of the ministry have joined it on the sole condition that no monarchical intrigues shall be allowed under the Marshalate. Deprived of Legitimist support, the Government will have to lean upon the least radical section of the Left Centre in the National Assembly.

This necessity does not, for the present at least, seem to affect the Duc de Broglie's policy. His Government is still to be "a Government of combat." His aim is to manipulate the representative system of France, so that it may reflect the views of the party in power, and not the general sentiment of the country, which is notoriously adverse to the Versailles Conservatives. Hardly was his Cabinet formed, and even before the appointment of the Committee of Thirty to consider the constitutional laws, the Minister of the Interior came down to the Assembly with a project which sweeps away the whole fabric of municipal freedom by substituting the central power for that of the Commune in the choice of municipal authorities. "It applies to the whole of France," says the *Temps*, "the system of administration which only Paris and Lyons had to endure under the Empire; it subjects all the chief towns of departments or arrondissements, 400 in number to that exceptional regimen converted into a regimen of common law; it, moreover, allows the prefects to impose it, at their discretion, upon all the communes of their districts. Never, at any period, under any Government, have the communes of France been subjected to such legislation." Such is the nature of the bill which the Government is trying to force through the Chamber before the Constitutional Committee is even appointed. The removal of luke-warm prefects and sub-prefects has not sufficed to bring elections into accordance with the wishes of the dukes who now rule France by favour of Marshal MacMahon. More stringent methods are to be tried, such as even the Empire did not venture to propose. A press law and an electoral law are to follow the municipal bill, so that the influence of the Government may be felt in every small town and village, and all opinion adverse to it be repressed. A rigid despotism under the name of the Republic, is clearly the aim of the Conservatives of Versailles, who care little that they are sowing the seeds of future revolutions, provided they can maintain themselves for awhile in power. With a greatly restricted constituency, an army of obedient functionaries to control and coerce the population, and an executive to gag the press in town and village, an appeal to the country will then be a safe expedient.

It might seem that measures of so despotic a nature would have but little chance of acceptance in an assembly in which Liberals or semi-Liberals are so formidable a minority. But unfortunately Radicals are as much prone as Conservatives to seek power rather than freedom—to obtain ascendancy more than the extension of popular rights. A constitutional opposition in the English sense is unknown in France. There seemed a chance of its being formed under M. Thiers. The men who have supplanted him are resolved that those who differ from them shall be put down. Once more the safety-valve of free discussion is to be fastened up, and the inevitable explosion will follow. Patience and forbearance are rare in political life, and it may be said for the Republicans that they have never exhibited these qualities so conspicuously as during the last few months. But their foes are bent upon furnishing provocation, and under such a régime as the Duc de Broglie is seeking to establish, neither freedom of speech nor of person will be secured.

It is possible, however, that the Government will be unable to command the support on which they reckon. The Legitimists—the Extreme Right—have been shut out of office, and the hopes of a Restoration are postponed for seven years. Conservatives though they be, it will hardly suit their purpose to strengthen with exceptional powers an administration which derides the Monarchical principle and treats its advocates with disdain or cold neglect, and the Legitimists may follow the celebrated advice of the Duc D'Audiffret-Pasquier, and side with the Radicals to spite the Orleanists now in power. The liberties of France have apparently less to hope from the forbearance of the Government or the action of the Opposition than from the jealousies of the Legitimists who favour the divine right monarchy.

Prince Bismarck therefore may rest secure. That united nation which might ere long be a formidable foe to Germany is a possibility which the reactionary faction now in power is making every day more distant. The tranquillity which springs from repression can never be the parent of patriotism; the quasi-Republic which makes martyrs of Republicans is but the precursor of revolution. As things are going in France, MacMahon's army seems more likely to be used as an instrument in putting down the French people than in recovering French territory. And thus it will continue until our neighbours learn that their ramified system of centralisation is the worst foe to constitutional freedom, and a formidable machinery which Monarchists and Republicans in turn are prone to use for crushing their opponents.

MIGRATION OR EMIGRATION.

If the announcement that Mr. Arch will send out 10,000 farm-labourers and their families as emigrants to some of our colonies, or to the United States, next spring is anything more than a vain boast, there is reason for serious alarm. In expressing our doubt as to the probability of so large a number of our labourers leaving their homes in one season, we are not questioning Mr. Arch's influence with the class which he so ably leads, but we are inclined to the opinion that he scarcely takes sufficient account of the great improvement which has taken place in the condition and prospects of his fellow-labourers since the day when from under the old chestnut tree at Wellesbourne he startled the world by the public initiation of his great "crusade." Then the vast majority of our peasants were sunk in what appeared to be an almost hopeless state of poverty and dependence. At once too poor and too ignorant to help themselves to the great improvement in their condition that was, unknown to them, so near, and so comparatively easy to attain, they were in too many districts literally "serfs of the soil." It is true that Canon Girdlestone and Mr. Strange, who as the forerunners of Mr. Arch in the initiation of the labourers' movement, should not be forgotten, had, each in his own locality, aroused a spirit of independence amongst the farm-labourers, the influence of which was by no means restricted to those localities. But it was not until the National Agricultural Labourers' Union was established that the knowledge which is power, and the union which is strength, were placed within the reach of every arm-labourer in England. The union has not only given to the men the courage and confidence necessary to enable them to discuss with their masters on equal, or nearly equal, terms the rate of wages; but it has also transfused amongst them a mass of knowledge showing them how and where those amongst them who are dissatisfied with their position may better it. Of course the union cannot effectually support the great mass of the labourers in forcing a higher rate of wages than the demand for their services in proportion to the supply in any particular districts will naturally enable them to obtain. This is to say, the union cannot, nor is it desirable that it should, support by its funds any considerable proportion of the men in idleness, and so artificially diminish the supply of labour. But it can and does adopt the easier and less objectionable method of directing men in over-supplied districts where to go in order to obtain higher pay, and it can further, by means of its numerous agents, make arrangements for the men who desire to migrate or emigrate, which they could not so well, if at all, make for themselves. Thus the supply of labour may, at least for the present, be so regulated that it shall in no locality exceed a demand sufficiently active to give wages an upward tendency. Considering the vast disproportion in the rates of wages paid to farm-labourers in different parts of the country, and often in districts not far distant from each other, it is

obvious that this work of regulation has only made a commencement. Indeed, as the greatest advances have taken place in some of the counties in which previously to the establishment of the union the wages of farm-labourers were already fairly satisfactory, it seems that migration has as yet had no appreciable effect. We know of no county or district in which the influx of labourers has depreciated the rate of wages, and few in which the rise that has taken place can be distinctly traced to a contrary movement. With wages at from 11s. to 16s. in some of the southern, eastern, and western counties, and at from 20s. to 30s. in the north and in Scotland, there is undoubtedly a great scope for a properly regulated and directed migration. There are, we know, farm-labourers and farm-labourers, and for this and other reasons, anything like a dead level in the wages paid in different parts of the country cannot, at any rate for some time, be brought about, but a much nearer approach to it than has yet been reached, is possible. Whether by migration alone the farm-labourers of this country can succeed in obtaining a satisfactory means of livelihood, which has hitherto been denied to so large a portion of them, depends, of course, upon the answer to the question, are there too many farm-labourers in the country? Surely this question should be duly considered by the leaders of the Labourers' Union before they decide that wholesale emigration is either necessary or desirable.

Are there, then, too many farm-labourers in the country in proportion to the existing demand for their services? If the question were, are there too many efficient labourers, we should at once answer in the negative. There is certainly room in the north for all the efficient men that can, if any can, be spared from the south. Every year the complaints of the difficulty of obtaining good farm-labourers, even at high wages, increase in number. Many of the men who have been sent to the northern counties have been below the average of the labourers of their own district, and still more inferior to the more sturdy and active northern workmen. It is the misfortune of any agitation such as that of the farm-labourers, that the unsteady, and the ne'er-do-wells amongst them are sure to be the first to take part in it, and to claim the benefit of any assistance which it can afford. Thus it has happened that many of the migrants to the north have come back, either because the work was too hard for them, or because their new masters very soon discovered their incompetence. It is generally admitted that the northern labourers are far superior to their southern brethren. For generations they have been better fed, better educated, and better trained. The best of the southern men would be unable at the first to compete with them on equal terms, but the northern farmers would be glad to receive and to pay liberally men willing to do their best. With a more generous diet, the men would soon be able to get through a satisfactory day's work without distress, and, if still inferior to the more hardy northern labourers, they would be very acceptable substitutes in the lack of these. At the present time there is a great demand for men in the northern English counties and in Scotland, and wages are higher than they have ever been before. At the recent hirings in Northumberland and Lancashire, single men to board and lodge in the farmhouses, have been engaged at from 20s. to 25s. for the winter half-year. More money is of course paid for the summer half-year, as that includes the hay and corn harvests; so we may conclude that any good ploughman or stock-keeper in the counties named can earn either a little less or a little more than 50s. a-year, with his board, lodging, and washing free. Labourers out of the house are paid in proportion. These, at any rate, are not "starvation wages," and we should hesitate before recommending any man receiving such pay to try his fortune in the Canadian forests. An unmarried ploughman in Northumberland or Lancashire—and we believe it is the same in some other northern counties—can save from thirty to forty pounds a-year if he chooses. Could he do better in Canada? Possibly; but it would be with the loss of many comforts and advantages which he now enjoys, and at the cost of unremitting labour and self-denial, and if wages were as high all over England as they are in the counties we have named, we are inclined to think that Mr. Arch would seek in vain his ten thousand emigrants.

But there is something beyond the mere amount of wages here and in Canada to be taken into account in considering the question of migration or emigration. A man who has the ambition of improving his position and that of his children after him, has to consider, not only what he can save, but how he can invest

his savings to the greatest advantage; and regarded from this aspect, Canada has for the farm-labourer an undoubted advantage over England. Here there are scarcely any stepping-stones to fortune that a farm-labourer knows how to use. There he can have free, or cheap land, in abundance, and that is the means of investment which he best of all appreciates, and knows how to turn to good account. In this country there are few small farms to be either bought or hired, and neither co-partnership nor co-operation in farming has been tried, except in isolated instances. There are so many disadvantages connected with our land and land tenancy laws, our game laws, and our local taxation, that until these evils are remedied, England cannot rival the colonies as a field for rising from one of the lowest to some of the highest positions in life. Nevertheless at the present time light is breaking in upon many dark problems, and the hope of reforming abuses that a few years ago appeared to be almost impregnable is becoming stronger every day. We cannot admit that England is unable to remunerate well as many efficient labourers as she requires, and although we should be the last to dissuade any man from seeking his fortune over the seas, we agree for once with the *Times*, that there never was a time when there was less necessity for stimulating the natural flow of emigration than now.

THE "LABOURERS' UNION CHRONICLE" ON FREE LAND.—We are sorry to see that the *Labourers' Union Chronicle* has, with what seems to us a very uncalled-for bitterness, denounced the "Free Land" cry, declaring that as far as the farm-labourers of England are concerned, it is "a mockery, a delusion, a snare." We think the writer in the *Chronicle*, to use his own words applied to Mr. Bright, "has scarcely thought out his subject." At any rate he should not have included the *Nonconformist* with the *Times* and the *Economist* as having "condemned" Mr. Bright's explanation of "free land." Our article upon the subject was entirely favourable to the demand as explained by Mr. Bright, and it is scarcely ingenuous to represent us by implication as opposed to it. The *Chronicle* corrects us for using the term "law of primogeniture." We were perfectly aware that there exists no statute law so named, but primogeniture is just as much recognised and protected by the law of the land as if there were; so that in effect there is a law of primogeniture, and the use of the term, if not strictly and literally correct, is allowable. It is a briefer form of the words "the sanction and support which the law gives to the custom of primogeniture."

A CABINET MINISTER WITHOUT A CREST.—The trowel which was presented to the Right Hon. W. E. Forster, on Tuesday, when he placed the memorial stone of the Queen's-road Schools, although containing a suitable inscription, had no crest upon it. Addressing the vice-president of the council on education, a gentleman privately told him that his crest was not known, or it would have been engraved on the trowel. Mr. Forster replied, "I was born without a crest, and I will die without a crest. I have none." A witty member of the school board, on hearing this remark, said, "It shows then that he is not crestfallen."—*Liverpool Mercury*.

UNITED KINGDOM BAND OF HOPE UNION.—Exeter Hall presented an unwontedly fresh and cheerful aspect on Wednesday night, when the entire space of area and galleries was filled with many hundreds of the juvenile members of Bible classes and Christian associations, who had been called together at the annual meeting of the above organisation. A choir of seven hundred boys and girls occupied the platform, and sang very sweetly during the evening various hymns selected for the occasion. The report of the union shows that its agencies are actively and successfully in operation both in the metropolis and the provinces. 2,617 meetings were held during the year 1872, and were attended by 309,473 persons. Through the help of Miss Robinson, of Guildford, the union had been able to form Bands of Hope in connection with the army, and about 1,500 children of soldiers had already joined. The union has in the provinces 855 societies, comprising 143,952 members; the income last year was 2,386l.; and the numbers of copies of publications issued was 244,263. Major-General F. Eardley Wilmot, who presided at the meeting, stated, in the course of his speech, that the best preservative of the health of soldiers on the deadly Gold Coast was found to be temperance, and it was now established to a certainty that operations could be carried on there without the use of stimulants. It was known that Sir Garnet Wolseley conducted the winter expedition on the Red River without the use of intoxicating liquors, and not only was health maintained, but good conduct increased. Addresses were also delivered by the Rev. S. D. Stubbs, Rev. G. W. M'Cree (the secretary), the Rev. Thomas Richardson, Rev. H. L. S. Paterson, M.D., Rev. W. A. Essery, and other gentlemen. Mr. S. Morley, M.P., is president of the union.

Literature.

THOMAS GUTHRIE, D.D.*

Dr. Guthrie was in one respect a representative Scotchman, and in another he hardly seemed so. He had all the Scotch humour, shrewdness, and self-restraint; but he was utterly without the logical propensity. He never argued; he never laid down propositions in rigid relation; he eschewed and professedly disliked mere intellectual exercises. And though his instincts and emotions were mainly his guides, he never ran beyond the limits of good sense, though often just touching the confines of familiarity and even vulgarity—on occasion. Hence a certain breadth and human grandeur about his speaking and writing, which conquered you in spite of its defects, which were chiefly lack of nicety in distinction, occasional defiance of intellectual perspective, and above all, a certain air of self-conscious egotism that was only the more pronounced, under strict intellectual survey, and by its association with the peculiarly powerful dramatic movements into which he uniformly fell. He knew the power of picture, of figure, of anecdote, and he used it so well that one can just say that he never abused it; for with all a Scotchman's economy—and in this Dr. Guthrie was a true Scotchman—he proportioned his thought and illustration with a certain solicitous exactitude, which revealed itself more to the critical eye when the sermons were reduced to written form, and read line by line. Who would have fancied that this man standing there, so thoroughly as it seemed possessed by the emotions which he wished to excite in his audience, had elaborated his discourse with the utmost care, and spent days in committing it to memory. In this economy, after all, lay Dr. Guthrie's marvellous power to move the mass. If he despised logical order, he had laid hold of what is, after all, a more efficient order for the orator's requirements—he was a poet, and worked instinctively, according to the law of sympathy. Instead of retiring like a student, he carried an invisible congregation with him wherever he went, and perhaps, most of all when he went into solitude; and by this power he was held to general and broad impressions, and never allowed himself to dwell on secondary aspects or secondary bearings. He saw nothing, save in relation to human passion, sentiment, aspiration, hope, faith, fear, and despair; and he was a great preacher—the greatest even of Scotch preachers—because, amid many temptations he remained faithful and "followed his star." Few men would have had the audacity, in face of a fashionable, critical congregation, to have persevered in the same broad style that he had found so prevailing in a small country parish; but Guthrie did so; and realised the truth, which also has many applications:—

To thyself be true,
Thou canst not then be false to any man.

And the fashionable Edinburgh folk were just as much moved and attracted as the simple peasants of the north-east coast had been, and crowded to hear him with equal eagerness. Whilst Guthrie had the power of living in his own impressions, and realising them almost with the vividness of objective facts, he was kept from being one-sided and fanatical by the stern Scotch sense and undemonstrative emotion which, very probably, he had inherited. Men of his type are apt to be ideal; and so was he; but he never viewed a question apart from direct practical needs; and had a power of brushing aside quibbles or needless details by sweepingly humorous anecdotes. This gave him a giant's power on the platform—where in his prime he occasionally shone, even more than in the pulpit; and the work he did in extending the Free Church of Scotland, and in the battle of ragged-schools, will furnish his sons with abundant points, out of which to make a very stirring second volume.

As to this first one, it is confined to Dr. Guthrie's autobiography, which ends, unfortunately, just on the eve of the Disruption—a fact, however, which is perhaps the less to be regretted in that, as we have said, it is brought up to a date, after which materials become abundant. The autobiography, which abounds in sketches of the men he met, and in humorous anecdotes, exhibiting all the *bonhomie* that marked the writer of it, is supplemented by chapters from his sons, which fill in details and explanations, and these, running alongside, bring the life down to the point at which the biography ends. Setting out in a very characteristic style, with some anecdotes about

longevity, he proceeds to tell us in a very lively way about some of his *forebears*—which records have more value, as throwing light on Dr. Guthrie's own character and temperament, than even he perhaps realised. The great-grandfather, braving the Jacobite lairds and farmers by sending his carts to convey the goods and chattels of the famous Willison to Dundee; and the grandmother, tottering with age, yet managing to keep order and give the children a taste of the "rough" of life by drying their faces with the hardest towel—both are downright Scotch portraits, and well drawn:—

"What others lacked, her decision of character supplied. Her eldest son, for instance, had fallen in love with a farmer's daughter, but, being a bashful youth, could not pluck up courage enough to ask her. The state of the case being laid before my grandmother, she ordered her sheepish lad to saddle a horse. Mounting behind him on a pillion, with her arms around his waist—the old fashion in which I have seen farmers and their wives or daughters enter Brechin on a market day—she directs him to ride straight to the house of his sweetheart; and on arriving there, before he, the lout, has got the horse well stabled, she has done the work of a plenipotentiary, and got the affair all settled with the lass and her parents. But though my venerable ancestress could not be said by gentleness and amiability to adorn the doctrine of God her Saviour—a thing desirable in all, but especially beautiful in woman—she was, notwithstanding, a woman of genuine, though rather stern piety. For many long years, down to her death, she fasted one whole day each week, spending most of the time in prayer and secret devotions. That she might not be disturbed, nor have the sights and sounds of the household interrupt her communion with God, she was accustomed to retire to some of the out-houses of the farm, and I remember of being told by one of my parishioners at Arbirlot, who had been a servant lassie at Knowhead, in Menmuir, my grandfather's farm, that many was the coin she got from him, all unknown to her mistress—who certainly would not have approved of such extravagance—for watching by the door of the house where she was fasting and praying, so that none might interrupt her. This singular and severe exercise of religion, dating from the death of an infant she lost, was supposed to be somehow or other connected with that event. But nobody really knew. The mystery lies buried in her grave; for such was the reverence and awe in which she was held by her children, that none of them, not even my father, her own and her husband's favourite son, ever ventured to pry into her secret. This, however, is pretty plain—that to this remarkable woman we Guthries owe the decision of character and determination of purpose, of which, unless some people are mistaken, we have a more than ordinary share; a valuable inheritance certainly, when controlled and guided by the grace of God."

Dr. Guthrie was born in Brechin in 1803, the youngest of a large family. At four he was sent to an infant school, but was never characterised by great cleverness; was rather playful, humorous, and inclined to like out-door recreations—developing something like pugnacity as he grew older, not all attributable, perhaps, to the rumours of Napoleon and the excitement and stir of soldiers marching through the town for the battlefield. He was afterwards at a school which had been taught by Dr. M'Crie, the historian, of whom he gives a good sketch. His being sent to a Seceder school is token of a certain liberality on the part of his parents, who belonged to the Establishment; but it may be well to mention here, that his mother for many years attended the Seceder Church because of an intruded minister, though his father still continued to attend the Established Church; so that it may be said Dr. Guthrie derived his dislike of patronage from his mother. So early as his twelfth year he went to Edinburgh University in charge of a tutor, and finished the prescribed course of eight years, but, as he was still too young for licence, he studied medicine for another two, and then took licence. The following is his account of his first sermon at Dun, which apparently gave no promise of after brilliancy:—

"I took my way to Dun, a parish some four miles from Brechin—once the seat and estate of John Erskine, one of the leaders of the Reformation, and friend both of Queen Mary and John Knox—having promised to preach my first sermon there. On the road I spent my time repeating, or trying rather to repeat, over to myself the sermon I had prepared for the following day: and my memory so often failed me that I remember well saying to myself, 'I have mistaken my profession! I shall never succeed as a preacher!' It was more or less under this depressing feeling I ascended the pulpit at Dun. To be secure against a complete breakdown, I, turning over the leaves as I advanced, kept my MS. before me on the Bible; and, though at one time during the first prayer, for an instant, my mind became a perfect blank, I got through my work without halt or blunder, which was then the height of my ambition; and was so happy at that, that I think the hour after I left that pulpit was perhaps the brightest, happiest of all my life."

No sphere opening for him, however, he went to Paris, and there stayed some six months, enrolled as a student of the Sorbonne, and walking the hospitals. As on his return home no "living" seemed likely to present itself, he became, on account of his elder brother's illness, manager of a bank in Brechin, for which his brother had been agent. Up till this time all Thomas Guthrie had derived from the exercise of ministerial functions was some five guineas. His bank-training, however,

was not lost. It let him into such a knowledge of the world's ways as he could hardly have found else, and made him acquainted with details of country life, which afterwards proved useful—especially in the savings-bank which he established in the first parish. "During 'the time I was in the bank, I preached three or four times a year, and by this as was my wish, the public knew I had not abandoned my original profession; nor did I find any inconvenience in this, unless when, as sometimes happened, I saw a man sitting before me, to whom on the previous day I had, perhaps refused to discount a bill—grant him 'accommodation,' as it was called. Then I felt I was not addressing an unprejudiced hearer, or one disposed to receive the truth from my lips."

At length he was presented to the parish of Arbirlot, on the north-east coast, near Arbroath, where he soon found himself in his sphere, in spite of small stipend, and dilapidated manse, through which the rain was wont to trickle—occasionally moistening more than the seamy, sloping floors. It is very characteristic of him that he can detail his unfortunate circumstances in the most cheerful way, ever casting a glance backward or around him at the most humorous incidents, at which we must perchance laugh heartily. As thus of a miser-minister like his predecessor, Richard Watson:—

"Like many other ministers of his time, my predecessor acquired penurious habits, and allowed them, I fear, to obtain too great a mastery over him. There was current a story of another parsimonious minister, who evaded discovery by an uncommonly clever manoeuvre. When working one day in his garden, or globe, in his ordinary boggart-like attire, he was alarmed to see the carriage of his patron, the proprietor of the parish, whirling rapidly along the road to his manse. It was too late to attempt a retreat, and get himself put in decent order to receive 'my lord.' To retreat was impossible: to remain where he was—to be ashamed and disgraced. With a promptitude seldom or never surpassed, he stuck his battered hat down on his shoulders, drew up his hands into the sleeves of his ragged coat, stuck out his arms at an acute angle, planted his legs far apart, and, throwing rigidity into all his form, stood there in the potatoe-ground, the very *beau ideal* of what in England is called a 'scarecrow,' in Scotland, a 'potatoe bogie'—never suspected by the visitors as they drove up to the front entrance, while he made for the back-door, to don his Sunday garb."

And now for a glance around him at a certainly humorous incident. A fellow-minister is on his trial before the Presbytery for drunkenness, and some of the witnesses are reluctant to say all they could. Dr. Guthrie makes an effort to bring one to the point:—

"Besides other proofs of drunkenness, having drawn this out of a witness, that the minister, on one occasion, as he lolled over the side of the pulpit—being, in fact, unable to stand upright—said that he loved his people so much that he would carry them all to heaven on his back, I asked him, 'Now, John, when you heard him say so, what impression did so strange a speech make on you.'

"Others, to the same question, as unwilling witnesses as John, has already said that, though they would not say he was drunk at the time, they certainly thought so."

"But John showed himself equal to the occasion.

"'Weel,' he replied, 'Maister Guthrie, I'll just tell you what I thought. There was a great fat wife, you see, sitting in the seat before me, and thinks I, my lad, if you set off to the kingdom of heaven with that wife on your back, my certie, you'll no be back for the rest o' us in a hurry!'

As every one knows, he was in a few years transferred to Greyfriars, Edinburgh. How he was struck by the squalor and misery and vice and want, and how his heart went out towards the little children, and led him to his great undertaking of the ragged-schools; how he maintained his popularity and the part he took in the ten years' controversy—to learn about all this, our readers must go to the memoirs. We can only afford space to quote two humorous reminiscences of Edinburgh celebrities, the one of Dr. John Erskine, one of Scotland's foremost divines, and a predecessor of Guthrie's in Greyfriars, and the other of Lord Glenlee, an eccentric Scotch judge of his day:—

"Dr. Erskine was remarkable for his simplicity of manner and gentle temper. He returned so often from the pulpit minus his pocket-handkerchief, and could tell so little how or where it was lost, that Mrs. Erskine at last began to suspect that the handkerchiefs were stolen as he ascended the pulpit stairs by some of the old wives who lined it. So, both to baulk and detect the culprit, she sewed a corner of the handkerchief to one of the pockets of his coat-tails. Half way up the stairs the good doctor felt a tug, whereupon he turned round to the old woman whose was the guilty hand to say, with great gentleness and simplicity, 'No' the day, honest woman, no' the day; Mrs. Erskine has sewed it in.'

And that of Lord Glenlee is as good:—

"It was Lord Glenlee—then a very aged man, seldom appearing on the bench, but pursuing with unabated eagerness his classical and philosophical studies who, on being persuaded at length to try the railway between Edinburgh and Glasgow, then newly opened, called a halt at Linlithgow, nor would move another turn of the wheel. Buried at one point in the darkness of tunnels, shut up at another in the bottom of the deep, bare, ungracious cuttings—so getting nothing but mere passing glimpses of the beautiful country which he used to enjoy in his carriage, and had time as well

* Autobiography of Thomas Guthrie, D.D., and Memoir by His Sons, the Revs. Dr. K. Guthrie, and Charles J. Guthrie, M.A. (W. Isbister and Co.)

as taste to admire—the old judge insisted on being taken back, declaring that he had been 'long enough and far enough in the bottom of a dry ditch!'

It is worthy of notice that what is really the most cheerful and humorous portion of the autobiography was written during those last days at St. Leonards, when Dr. Guthrie must have been conscious that the vital energies were ebbing fast, and scarcely could there be a better testimony to the influence of the faith he held than the calm, cheerful, healthful way in which he could look around him and make record of his past life. His sons have done their portion of the work with such good taste, modesty, and skill as lead us to expect an effort of no common order in the volume for which we wait.

TWO NEW NOVELS.*

Mrs. Parr is one of those writers who, without any brilliant qualities, exercise a strong fascination over their readers by the force of their quietness and simplicity. She could not be a Miss Braddon or a Mrs. Henry Wood if she would; we feel equally certain that she would not if she could. The story of the "Prescotts of Pamphill" shows that Mrs. Parr is quite capable of constructing a plot with interest, and even with a spice of mystery in it, but her strength lies more in sketching character and life than in the weaving of plots. Her line is altogether a much higher one than that of the more sensational novelist, and she has already won considerable reputation in it which will be, at least, fully maintained by her new work. It would be untrue to say that it will secure the popularity which is so deservedly enjoyed by "Dorothy Fox," but we are not prepared, therefore, to say that it is inferior in merit. In the former book Mrs. Parr broke ground in a region which has been almost entirely uncultivated by the writers of fiction, and did it so effectively that she could hardly fail to produce a strong impression. We have not so many and successful novelists that those who care for this lighter literature can afford to treat with neglect one who gave such decided proof of genius. Now Mrs. Parr has not this advantage on her side. She is not a new writer and the subject she has taken has not such absolute freshness about it. Still she is as full of grace and beauty, as pure in sentiments, as skilful in her portraiture of life, and as thoroughly realistic as she was in her earlier book, and those who were charmed with "Dorothy Fox" will find a new pleasure in making the acquaintance of the Prescotts.

In the quiet sea-side homes, where the story opens and where its scenes are chiefly laid, Mrs. Parr is perfectly at home. The quaint old fishing hamlet, among whose inhabitants "a tradition existed that when the great naval port of Dockmouth was a fishing village, Mallett was a thriving town, and sent two members to Parliament," and its simple, unsophisticated people, with their homely ways and old-world notions, their generous hospitality, their frankness and unreserve in the expression of their opinions, their mingled suspicion and awe of London, and the great world with its denizens, are just to her mind, and her portraiture is evidently done *en amare*. A very interesting group that little west country hamlet possesses, and our intercourse with them has a special charm about it. The old weather-beaten captain with his true and gallant heart, the simple-minded rustic beauty, so pure and gentle, so innocent and loving, her devoted sewing-woman, and the deaf old sailor, are all characters in their own way, and characteristic members of the somewhat singular but really estimable society to which they belong. In contrast with them we have Mrs. Prescott and her niece, neither of whom is by any means a common-place. Indeed, Mrs. Parr seems to have made the human heart and character her study, and to have been very successful in her work. We will not attempt to tell the story, but only add that, from all who find a pleasure in visiting the quiet nooks of life, and can appreciate skill in the delineation of character and the representation of life, more than the ingenuity which is shown in creating puzzling complications merely for the purpose of disentangling them, this book will secure a hearty approval.

Mrs. Mainwaring, the authoress of "Is it for Ever?" has shown a great deal of power in her new story. It is not a pleasant one in any sense; there are few of the characters for whom we can feel any sympathy, or with whom we should desire a more intimate acquaintance, but it is, nevertheless, marked by a good deal of vigour, both in the portraiture of character

* *The Prescotts of Pamphill*. By Mrs. PARR. Three vols. (London: W. Isbister and Co.)

Is it for ever? By KATE MAINWARING. Three Vols. (London: Samuel Tinsley.)

and in the working out of the tale. A weak, unprincipled, self-indulgent young man, madly loved by two girls ready to sacrifice all for him, though he deserves the love neither of one nor the other, is not a very promising hero; and though our authoress shows a good deal of skill in her mode of dealing with it, she has not succeeded in so far overcoming the inherent difficulties of the subject, as to make the tale attractive. There is sufficient excitement to draw the reader on, but he cannot feel such complete and hearty approval of any of the actors as to take intense interest in the result. Considerable care seems to have been employed on the female characters, but lady artists will often give representations of their own sex on which men would never venture, and by which, certainly, men would never be attracted. Some of these women in this volume are simply repulsive. We have no doubt there are such girls as Betsy Harold, though her picture is drawn in very strong colours; but Anna Elton is, we should hope, a character as rare as it is disagreeable. Her utter abandonment to the wild passion which is dignified by the name of love, the unrestrained hatred which it roused within her to her innocent rival, and the wicked deeds to which it tempted her, are—we will not say unnatural, for it is impossible to say how far an ill-regulated nature may go when it has once broken loose from restraint—but extremely improbable, even under circumstances so favourable to an abnormal growth of selfishness as those in which she was placed. Lady Elton is only a degree better than her daughter, if, indeed at heart she is at all better. Anne Campbell and Miss Gathorne are well matched. In both these there is a ruggedness of character, but in the former there has been little to mellow and soften, while with the latter the harshness is more on the surface, and underneath there is a vein of genuine kindness. Both of them are sufficiently striking and original to stimulate interest if they do nothing more. Joe Simmonds is the hero of the book, and the beautiful unselfishness of his love stands out the more strikingly because of the contrast with the weakness and sin of his rival. Lucy, the heroine, is beautiful, tender, and true, but we can hardly forgive her devotion to one of the most unmitigated and irredeemable scamps we ever met either in real life or fiction.

CHRISTMAS BOOKS.

(First Notice.)

Christmas is heralded by a snow-shower in the literary, as we expect it to be in the natural world. Books and magazines, and serials in all forms, come upon us so thickly, that we are compelled, for space's sake, to make some sort of selection, and not exactly to act on the motto, "First come, first served," as we should like to do. This year is no exception to the years that have gone before. Illustrated books seem to be in great demand, if we may judge from the supply; and they range from the very highest to nearly the lowest grade of merit. We have a few to which we are inclined to give the first place, and with these we propose to begin a few short articles on illustrated Christmas books.

First and foremost in every way comes Mr. Wolf's drawing-room folio—*Wild Animals**—one of the most artistic and careful pieces of work we have seen for many a day. Mr. Wolf's studies of animal life in oil are pretty widely known—more widely still, perhaps, some of his best drawings on wood for book-illustration. But here he has far surpassed himself. Not only have we the most attentive study of class and individual peculiarities; not only admirable renderings of expression—a sort of semi-human reflection sometimes illuminating the animal trait, as in his drawings to *Aesop's Fables*—but also genuinely dramatic composition in every respect. Each plate fully tells a story, an incident of animal life, suggesting either a struggle for life, a hair-breadth escape, a run for life, catching a Tartar, or such like. Owls, apes, monkeys, bears, deer, eagles, stags, fawns, lions, and birds of all kinds are presented to us with wonderful truth—with such remarkable fitness of graduation—such tone and tint and admirable play of light and shade—as makes one doubtful whether he is looking at wood-work and not at steel, till he has examined the plate minutely. In particular, we would refer to the osprey, or fish-hawk, just rising from the water of the lone Highland loch, with a fish in his talons—the water falling in rainbow-like spray from his plumage, as he rises up towards his young ones on the island cliff; to the "Gleaners of the Sea," at p. 30, with its remarkably bright steel-like effect; and to "A Tropical Bathing Place" at p. 39, with the hippopotami and herds of gleaming white elephants, crowding to the water and immersing their great trunks in it. Mr. Elliott's letterpress is remarkably simple, suitable, clear, and graceful. And we can only take leave of the book by saying that these twenty engravings show

* *The Life and Habits of Wild Animals*. Illustrated by designs by JOSEPH WOLF. Engraved by J. W. and Edward Whymper; with descriptive letterpress by Daniel Giraud Elliott, F.L.S., F.Z.S. (Alexander Macmillan and Co.)

the high-water mark to which the art has reached in our day.

The *Stately Homes of England*† is, in its own way, a book to attract attention. It gives very graphic, yet detailed descriptions of thirteen of the most celebrated seats of England, and throws a good deal of light, both historical and antiquarian, on many points connected with them. The subjects are Alton Towers, Staffordshire; Cobham Hall, Kent; Mount Edgecumbe, Devonshire; Colhete, Cornwall; Alnwick Castle, Northumberland; Hardwick Hall, Derbyshire; Arundel Castle, Sussex; Penshurst, Kent; Warwick Castle, Warwickshire; Haddon Hall, Derbyshire; Hatfield House, Hertfordshire; Cassiobury, Hertfordshire; Chatsworth, Derbyshire. The illustrations are of the finest, the book is well printed, and in every way well got up; and seeing the interest attaching to "The Stately Homes of England" and that this book deals with many where "the true nobility of the owners allows their beauties, their splendour, their picturesque surroundings, and their treasures of art, to be seen and enjoyed by all," it should receive a wide welcome as suited to be an adornment to any drawing-room, as well as more useful than most adornments.

The *For Country; or, Seventy Degrees North Latitude*‡, by JULES VERNE, is a book of a very attractive and striking kind. Whoever wants to read a vivid picture of life in the Polar latitudes may turn to this volume. Jules Verne has the power of investing an imaginary narrative with all the force of a real one, never departing far from possibility, yet often bidding defiance to all probability; still he carries the reader on fascinated, as we saw in his recent journey to the moon. Though it is, so far, a real record, there is a good deal in this volume that must be apocryphal, but, of course, he has studied the facts and incident of enterprise with care; but we are doubtful about some things in Mrs. Barrett and Mr. Black, the astronomer, to say the least; and the floating island subsiding into a strip of ice! Well—Jules Verne is a wonderful master of narrative; and the artist who has drawn the hundred pictures for the volume is as distinctly a genius as Verne. It is every way a beautiful Christmas book, and we venture to say no one will begin to read it and willingly lay it down till he has finished.

Half Hours with the Early Explorers, by THOMAS FROST, is a book of a more prosaic and trustworthy character. It gives short well-condensed sketches of all the great explorers—from Marco Polo and Mandeville down to Sir Walter Raleigh and De Weert—the Dutch discoverer of Japan. The sketches of Vasco de Gama and Maeghten and Davis and Frobisher are particularly good; the illustrations are fine, in some instances exquisite, especially those of Japan; and altogether the book has good claim to be ranked as a Christmas presentation book.

The annual volume of the *Quiver*, with its rare variety of tales, essays, poems, and sketches, a body of right good reading, and its well-executed pictures, may, not unfitly, be mentioned amongst suitable presentation books for this season; and for those who would prefer something more special, the *Popular Creator* and the *Bible Educator*, with their well-digested and reliable information pleasantly conveyed, may be fairly recommended.

The *Fine Arts Annual*|| scorns the aid of gorgeous binding, and rests upon internal attractions. Two fine steel whole-page engravings—one of Middleton's painting, the "Syren," and the other the "Yellow-Haired Laddie," by J. Hay, a charming Scotch picture—are the most prominent features of this Christmas book. But the letterpress is seasonable and varied. Mr. Edmund Yates contributes a story; Mr. Hoey a legend; Mr. Simcox tells in verse the tale of Bonna and Brunoro, and Tom Hood furnishes a satirical poem. Then Dr. Allon discourses on "Alleluia" as a Christmas theme, Mr. Allanson Pierton has a legend of the Harts Mountains, and Mr. Knatchbull-Hugessen, M.P., a fairy tale. M. Gounod sets to mournful music the ballad of the ill-fated Chidiock Tichborne, and Dr. Lynch winds up with a "Parlour Play." The contents of the *Fine Arts Annual* are interspersed with engravings by Marcus Stone, Doré, Bromley, and Wiegand, and forms a cheap and choice illustrated miscellany for the season.

SOME CHRISTMAS NUMBERS.

Good Cheer is true to its name, though its stories have little of the conventional Christmas tone. "Robert Holt's Illusion" is a story of remarkable power. It mixes up prosaic matters, such as fish-buying and fish-selling, and shopkeeping, and sore throats, with the most romantic sentiment and idealism, so that you really wonder at the interest you are made to feel in Holt and Hester and that little flirt, Holt's devotion to whom is the "illusion" of the title. Still you are compelled to read on, somehow; and in this is the writer justified. The story is full of fine descriptions, and has some subtle touches of character, and, on the whole, is very remarkable for a Christmas story. "A Wife's Revenge," too, is good, and quite out of the

+ *The Stately Homes of England*. By LLEWELLIN JEWITT, F.S.A., and S. C. HALL, F.S.A. Illustrated with 210 engravings on wood. (Virtue and Co.)

† Cassell, Petter, and Galpin.

‡ Sampson Low and Co.

|| London: Virtue, Spalding, and Daldy, Ivy-lane.

but, with its cynical asides on human nature. "Marie Hachette" we do not much admire, and "Ruth in the Garden" is but a trifle with an artistic touch here and there. The poetry is good, especially the late Robert Leighton's "Christmas Carol"; and we should not omit to mention that the pictures are unusually fine, that on p. 16 and Mr. Small's French market-scene on p. 40 are in every way masterly.

Paths of Peace the Christmas number of the *Sunday Magazine*, has a capital opening story, "Lady Shiney-Shoes," with some thoroughly life-like touches of the folks of Daisy Crescent. There is a fine pathos in it, and the lesson is admirable. Lady Shiney-Shoes would have justified her right to the title even supposing that she had not turned out an heiress—her attention to her foster-father, and her loving, faithful character are developed and depicted with no common skill. We almost regret that the author called in the poetic-justice idea so prominently at the close. "His Brother's Keeper," a story of the Black Country, is good and original, the "Story of the Middle-Aged Woman" well told; but "Sib and God Sib" is too directly a sermon, and lacks *motif*, somehow. But the part as a whole is good, and has one or two admirable cuts.

Winged Arrows, the Christmas number of the *Quiver*, has nothing very striking, but it is well-varied, and all its contributions are good. "Christmas Eve at Strangeburgh," we are not much taken with; though it has good touches here and there; but Mr. William Gilbert, as usual, shows realistic power in "Trottie's Dream." It is painful somehow, however, and in spite of the dream-expedit, it leaves too much the same impression as the real thing would have done. However, if it stirs people up to abstinence from drink, and on their own part to efforts to redeem and aid others, it will have proved, perhaps, a truer Christmas story than many others. We are rather taken with Mr. Gilbert's idea—not here expressed for the first time—that a man will not sell his child's clothes for drink, but that a woman will, and that when she has once done so, she is irreclaimably lost. "The Hollow Farm," we think hardly upholds the rapidly obtained repute of Mr. G. B. Smith; but Bob's Reformation, is extremely clever, whilst "Rudolf's Edict" has a dash of weird adventurous feeling that gives it flavour. "The Carols of South-Western France," is an excellent paper, and conveys much information on that subject attractively, while the Archbishop of Canterbury's sermon is pleasant, and profitable Christmas reading. But we are surprised to see his grace writing "The Revelations;" we had thought this was only a vulgar error.

Golden Grain, the Christmas number of *Tinsley's Magazine*, is written entirely by Mr. Farjeon. Nothing could be finer than the description of Mrs. Silver and her adopted family—especially of the blind daughter, the day in the country, and what came of it. Mr. Farjeon has a wonderful art of relating the most striking things in a natural, quiet, commonplace way, and in this case the story put into the mouth of a crone, is kept in admirable character, and we are really much interested in Jimmy Virtue, Merrywhistle, True-fit, Blade-o'-grass, and the rest. A gentle pathos, united with the finest humour, is Mr. Farjeon's characteristic, and he succeeds in making thoroughly romantic a sphere of life which does not contain much of simple romance in itself. Few will read this story without often smiling, and sometimes melting.

Of Wishing Cap, the Christmas number of *Little Folks*, we can only say that we were children enough to read it with delight. "The Wonderful Story of Prince Chincompoop," is worth the price of the whole; the fairy of the Umbrella-tree has a rare fancifulness and delicacy of its own; and the pictures are really so admirable that some of the adult magazines with more pretensions might well follow them in their clear, bright, general effects and admirable workmanship.

Poetry.

THOUGHTS DURING WAKEFULNESS AT NIGHT.

(From the "Life of Robert Charleton," of Bristol.)

When courting slumber
The hours I number,
And sad thoughts cumber
My weary mind;
The hope still cheers me
That *Thou* art near me,
Whose ear to me,
Is well inclined.

My soul Thou keepest
Who never sleepest!
'Mid gloom the deepest,
There's light above!
Thine eyes behold me,
Thine arms enfold me,
Thy Word it tells me
That God is love.

AN INVALID.

The last number of the *British Quarterly Review*, now out of print, contained an article on "Plymouth Brethrenism," which has excited so much interest that the publishers have determined to republish it in separate and revised form, and it will be ready in a few days.

Miscellaneous.

PAPER MODELS.—Mr. E. Landels, who caters so successfully for the amusement of the young, has brought out a series twelve designs for making models on paper, such as a Swiss cottage, a country church, &c. They are all outlined on stiff paper, and the cutting out and putting together will be a pleasant pastime for juveniles at this season. These designs are published by Messrs. Griffith and Farran, St. Paul's Churchyard.

ELECTION INTELLIGENCE.—Sir John Karslake comes forward as the Conservative candidate for Huntingdon, vacant by the death of Mr. Thomas Baring. There has been no contest here since 1832. Sir John Bennett has been invited to address the Liberal electors of Maldon, with a view of his becoming the candidate for the representation of that borough, in opposition to Mr. G. W. M. Sandford. Messrs. W. J. Ingram and J. Parry are to be invited to contest Boston against the sitting Conservative member. Mr. Ingram is the son of Mr. Herbert Ingram, who sat for Boston for several years until his death in 1860; and Mr. Parry has also represented the town.

THE QUEEN'S CHAMPION.—The death is announced, at the age of seventy, of the Rev. John Dymoke, "The Queen's Champion." He was the younger of the two sons of the late Rev. John Dymoke, of Scrivelsby, who ought to have acted as "Champion" at the coronation of George IV., but who, as a clergyman, was excused, or rather allowed to discharge his office by deputy upon that occasion, his son, the late Sir Henry Dymoke, the elder brother of the gentleman whose name is now before us, acting in his stead. This was the last occasion on which the eyes of the peers and peeresses of England were allowed to gaze upon the "hereditary champion" of the English throne—Earl Grey, Lord Melbourne, and the Whigs in 1831, and again in 1838, not being willing to allow the nation to be put to any needless expense, the writer of the "Black Book" having shown, on the authority of Hansard, that the ceremonies which attended the coronation of George IV. cost no less than £238,000. The office of Champion has been vested in the Dymokes for 500 years.

CURWEN TESTIMONIAL.—The friends and teachers of the tonic sol-fa method of studying music have determined to show to the Rev. John Curwen, its founder, their appreciation of the unwearied and successful efforts he has made during the last thirty years to cultivate amongst the mass of the people a taste for, and the power to participate in, vocal music of the best and loftiest character. At a preliminary meeting, held at Shaftesbury Hall, Aldersgate-street, letters from Mr. Vernon Lushington, Mr. J. W. Powell, Burslem; the Rev. J. Walker, Wood Ditton; Mr. Colin Brown, Glasgow; and from other gentlemen, announcing subscriptions and expressing strong sympathy, were read, and resolutions adopted appointing a committee to carry out the above object. It is proposed to present Mrs. Curwen with a portrait of Mr. Curwen, and to raise a sum of money, to be called the "Curwen College Fund," for application to any purpose most in accordance with Mr. Curwen's wishes. Mr. J. Proudman was appointed hon. sec., and communications or subscriptions may be forwarded to him at 2, Gordon-villas, Stoke Newington, N.

MR. BELT AND THE POLICE.—At the Bow-street Police-court, on Saturday, Sergeant Clifford and Constable Washington were charged before Sir Thomas Henry, on summonses taken out by the Home Secretary, with misconduct in having arrested Mr. W. J. Belt, a barrister, and accusing him of drunkenness and disorderly conduct. The prosecution was conducted by Mr. Poland on behalf of the Treasury, and Mr. Belt was called as a witness. His evidence, with that of Mrs. Belt, and a tradesman in Conduit-street, satisfied the counsel for the police that Mr. Belt was sober when he was taken into custody, and an intimation to that effect was accordingly conveyed to the magistrate, who concurred in the course thus pursued. In justification, however, of the arrest, several independent witnesses were called to speak of the excited manner of the prosecutor in the street, which was alleged to be the cause of the gathering of so large a crowd and of the interference of the police. The case against Constable Washington having been closed, Sir Thomas Henry expressed his opinion that a great mistake was made in the arrest. Ultimately the hearing was adjourned to Saturday next, when the case of Sergeant Clifford will be taken.

RAILWAYS AND THE STATE.—Mr. Laing, M.P., chairman of the London, Brighton, and South Coast Railway Company, has addressed a letter to the President of the Board of Trade with reference to the recent circular from that department on the subject of railway accidents. Mr. Laing points out the sort of questions with which the Government would have to deal, and the difficulties with which they would be immediately confronted, if they departed from their present position of "supervision," and took upon themselves any portion of the responsibility of laying down and enforcing positive regulations as to the working of railway traffic. They would find that there was no department of affairs in which general principles and abstract rules are of so little use as in the railway traffic, and that everything, down even to the timing of each train, is a matter to be decided on its own merits, and very often as the result of a nice balance of conflicting considerations. They would find also that, do what they will, and however satisfied the

residents in the district and habitual travellers on the line may be with the management, the general opinion of the uninformed public will always be disposed to ignore the fact, stated with so much force and truth by Captain Tyler, that "whatever be the amount of care taken, the item of human infallibility will always remain and will always be the cause of a certain number of accidents."

THE EDUCATION LEAGUE.—It will be remembered that on Mr. Bright's acceptance of office the National Education League passed a resolution suspending its electoral action until the views of the Government had been more definitely ascertained. They gained confidence no less by the decided utterances of Mr. Bright than by the apologetic tone of Mr. Forster in his recent speech. The executive of the League took an important step at a meeting held on Thursday at Birmingham. The following is the official report of the meeting, which, as is customary, was held with closed doors:—A meeting of the executive committee of the National Education League was held here to-day. Mr. Joseph Chamberlain presided. The meeting was specially convened to consider the action to be taken in Parliament next session. There was a very large attendance of the committee, representatives from several important branches being present, including London, Manchester, Bristol, Bolton, and Belpoint. After a lengthened discussion the following resolutions were passed:—“Resolved, That Mr. Dixon be requested to introduce into the House of Commons early next session a bill to provide for the formation of school boards in all districts, and universal compulsory attendance of children at school.” “Resolved, That Mr. Candlish be requested to introduce a bill providing for the repeal of the 25th Clause.” “Resolved, That Sir Charles Dilke be requested to introduce a resolution during the next session in favour of free schools.”

TERrible SHIPWRECK AND LOSS OF LIFE.—A fatal collision, attended with great loss of life, has occurred in the Atlantic. At two o'clock on the morning of Saturday, Nov. 22, the French Atlantic mail steamer *Ville du Havre* came into collision, off the Azores, with the British ship *Lochearn*, of Glasgow. The *Ville du Havre* sank in twelve minutes, and 226 persons out of the 313 who were on board went down with her. The survivors, eighty-seven in number, were taken on board the *Lochearn*. Most of them were afterwards transferred to the *Trimountain*, an American vessel, and brought to Cardiff, where they arrived on Monday morning. It appears that the *Ville du Havre* was struck amidships, and with such tremendous force that a hole was made fore and aft about twenty-five or thirty feet in length. About five or six minutes after the collision the mainmast fell, bringing down the mizzenmast with it. Many of the passengers and crew who were then in the boats, were killed and injured, the boats themselves being so much damaged as to be useless. Two other boats were launched, but not in time to be of service. The *Ville du Havre* was a fine vessel of 3,100 tons. The *Lochearn*, after getting clear of the *Ville du Havre*, kept on her course for a mile, and then hove-to and launched four other boats to pick up the passengers and crew, who were floating about on the sea. Nothing is known for certain of the *Lochearn*, which proved to be much damaged. Her owners at Glasgow had heard nothing of her, but a vessel arrived at Bristol reports having spoken with her since the collision. Many of the cabin passengers were gentlemen with their wives and families, who were leaving America to spend the winter in France—some for pleasure, and others going there for the benefit of their health. Among the survivors are children who have lost their parents, and parents who have lost their children; others their sisters and brothers.

MR. GLADSTONE ON EVOLUTION.—The *Contemporary Review* for December contains the following letter from Mr. Gladstone on the subject of "The Theory of Evolution":—

10, Downing-street, Whitehall, Nov. 8, 1873.

My Dear Sir,—I observe in the *Contemporary Review* for October, p. 670, that the following words are quoted from an address of mine at Liverpool:—"Upon the ground of what is termed evolution, God is relieved of the labour of creation: in the name of unchangeable laws, He is discharged from governing the world." The distinguished writer in the *Review* says that by these words I have made myself so conspicuously the champion (or exponent) of the anti-scientific view, that the words may be regarded as typical. To go as directly as may be to my point, I consider this judgment upon my declaration to be founded on an assumption or belief that it contains a condemnation of evolution, and of the doctrine of unchangeable laws. I submit that it contains no such thing. Let me illustrate by saying, What if I wrote as follows:—"Upon the ground of what is termed liberty, flagrant crimes have been committed: and (likewise) in the name of law and order, human rights have been trodden under foot." I should not by thus writing condemn liberty, or condemn law and order; but condemn only the inferences that men draw, or say they draw, from them. Up to that point the parallel is exact; and I hope it will be seen that Mr. Spencer has inadvertently put upon my words a meaning they do not bear. Using the parallel thus for the sake of clearness, I carry it no farther. For while I am ready to give in my adhesion to liberty, and likewise to law and order, on evolution and on unchangeable laws I had rather be excused. The words with which I think Madame de Staél ends "Corinne" are the best for me: "Je ne veux ni la blâmer, ni absoudre." Before I could presume to give an opinion on evolution, or on unchangeable laws, I should wish to know more clearly and more fully than I yet know, the meaning attached to those phrases by

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the chief apostles of the doctrines; and very likely even after accomplishing this preliminary stage, I might find myself insufficiently supplied with the knowledge required to draw the line between true and false. I have, then, no repugnance to any conclusions whatever, legitimately arising upon well-ascertained facts or well-tested reasonings; and my complaint is that the functions of the Almighty as Creator and Governor of the world are denied upon grounds which, whatever be the extension given to the phrases I have quoted, appear to me to be utterly and manifestly insufficient to warrant such denial. I am desirous to liberate myself from a supposition alien, I think, to my whole habits of mind and life. But I do not desire to effect this by the method of controversy; and if Mr. Spencer does not see, or does not think, that he has mistaken the meaning of my words, I have no more darts to throw; and will do myself, indeed, the pleasure of concluding with a frank avowal that his manner of handling what he must naturally consider to be a gross piece of folly is as far as possible from being offensive.—Believe me, most faithfully yours, W. E. GLADSTONE.

THE TICHBORNE CASE.—The trial of the Tichborne Claimant for perjury was resumed in the Court of Queen's Bench on Thursday, when Mr. Purcell, Q.C., who had made a journey to New York in order to obtain evidence for the purpose of testing the credibility of Jean Luie, was examined at some length in respect to the result of his investigations, the effect of which was to contradict Luie's testimony in many important particulars. There were other witnesses to the same point. On Friday Captain Thurston McCombie, of the New Bedford Osprey, proved that she was at Table Bay in April, 1854. He knew nothing of Luie, and never picked up a shipwrecked crew. Mr. Duncan, of the New York bar, stated that there had been no legal change of the Helvetia's name to the Osprey. Mr. Miller, attorney, of Melbourne, contradicted Luie's statement as to his friend, McCarthy in Burke-street, Melbourne. Evidence was next given that no passenger named Luie came over from Ostend on the night named by him. This closed the rebutting case, and Dr. Kenealy applied for time to produce surrebutting evidence, but the court refused the application. On Monday a shipbroker in the city and four of his clerks testified that in March last Luie professed to charter to them a vessel of which he said he was master, but the name of which they could not find on the lists, which he explained by saying that it had changed its name. It was, he said, lying at a port in Cornwall, and on signing the charter he asked for a loan of 20*l.* But on telegraphing to Lloyd's agent there, it was found that there was no such ship there, and the broker, after ascertaining where Luie lodged, which, it was said, was at a low coffee-house in the Whitechapel-road, threatened to give him in charge for trying to obtain money under false pretences. They did not see him again to speak till seeing his photograph in a shop they recognised it, and when they came to see him they recognised the man himself as the person they had the business with. This evidence having been given, Luie was recalled, and swore that he had never seen any of the witnesses. Subsequently the Lord Chief Justice, after consulting his brethren, said the court felt it incumbent upon them to hold Luie to bail to answer a charge of perjury in case the jury should ultimately disbelieve his testimony, and Mr. Whalley thereupon offered to be his bail. Dr. Kenealy then desired an adjournment to enable his client to make inquiries into the evidence thus given, and endeavour to obtain some evidence to contradict the new witnesses or to confirm Luie; but the court, though they offered to let in any such evidence if it could be obtained, declined to stop the case on mere speculation, and so, after declaring that there was no foundation whatever for the charge of contempt of court brought against the clerk of the Solicitor to the Treasury, they adjourned. Yesterday Dr. Kenealy commenced his address to the jury on the evidence for the defence.

Gleanings.

M. Guizot, who is in excellent health, will have another volume ready in January.

An old fellow paid attention to one of the fair sex, and concluded to pop the question. After much hesitation, the young lady exclaimed, "I'm partially engaged, but my mother wants to marry!"

The American Congregationalist reports the Rev. Joseph Parker, D.D., as saying in a meeting of ministers in Boston, recently: "I came to America hoping to hear considerable preaching, but so far have only heard considerable organ."

The following advertisement appeared recently in a contemporary:—"The Times.—A country priest will say mass once a week for the benefit of anyone who will regularly send him the *Times* newspaper, second-hand, on the day of publication."

A Hampshire editor, who has been keeping a record of big beets, announces at last that "the beet that beat the beet that beat the other beet is now beaten by a beet that beats all the beets, whether the original beet, the beet that beat the beet, or the beet that beat the beet that beat the beet."

THE AMERICAN PANIC.—The following is said to have taken place between two bell-boys at the Fifth-avenue Hotel, New York, recently: Pat asks Mike, "What's this suspension of the banks?" "Hist ye!" Mike replies, "I'll tell ye. Suppose ye have five cents." "Yes." "Leave it wid me." "Yes." "Next day ye want it." "Yes." "I tell ye, No, sir, I've used it meself."

AN ODD EPITAPH.—The following epitaph is to be found in Braken churchyard, Shetland:—

He was a peaceable and quiet man, and to All appearance a sincere Christian. His death was very much regretted, Which was caused by the stupidity of Laurence Tolochin Clothister, who Gave him saltpetre instead of Epsom salts, Of which he died in the space of three Hours after taking a dose of it.

SPECTACLES FOR HORSES.—An old resident of Philadelphia has a family horse which has done good service for twenty years. For some time past the horse evinced a tendency to stumble and to strain his sight at objects close by. The kind-hearted owner judged the animal from his own case, and ordered from an optician a pair of equine spectacles. A pair of pebble glasses, about the size of the object glasses of a large-sized lunette, were set in a frame over the horse's eyes. He appreciates the convenience wonderfully, and he has never stumbled since he donned the spectacles.

SHERRY POISON.—Old-fashioned people in the country sometimes talk of sherry wine as if there was another kind of sherry which was not wine; and, though they are not perhaps aware of it, they are undoubtedly right in suggesting this distinction. There is a sherry, and it is the sherry which is usually sold and drunk in this country, which is not wine at all, but simply alcoholic poison. The true character of "curious old port" is now beginning to be pretty well understood, and the consumption of this remarkable liquor is rapidly declining, but the virtues of sherry are still a popular superstition.—*Saturday Review*

THE PROFESSOR OUTWITTED.—Dr. F. was the president of a Southern college (U. S.), who professed to be very grammatical in the use of language, and therefore expected his pupils to be likewise. Playing cards was strictly forbidden on the school premises; but, as is always the case, this law was often violated by the students without their being detected. A number of freshmen collected together in one of their number's room, and were enjoying a good game of euchre, when a knock was heard at the door. "Who's there?" "Me!" was the laconic reply. "Who's me?" "Professor F." "You lie! Ha, ha, ha! Professor F. wouldn't say 'me'! He'd say, 'It is I, sir!'" The old professor turned his back and went off, knowing that they had him there.

THE PROFESSOR AND HIS FELLOW GUEST.—Professor Sedgwick was geologising in a quarry near a high road, dressed in a rough suit for the purpose, and striking vigorous blows with his hammer upon the rock, when a carriage coming up stopped at the place, and a gentleman within beckoned to the professor to come up to the door, as he wanted to know the way to the residence of a nobleman in that locality. Professor Sedgwick having very readily answered this and various other questions put to him, the gentleman, pleased with what he deemed the intelligence and civility of the quarryman, offered him a shilling, which was received with thanks. The carriage drove on, taking its occupant to the nobleman's house, where he was an invited guest. Soon after Professor Sedgwick followed him, for he was staying there at that time himself. At dinner they happened to be seated near each other, and soon fell into conversation. After a while the gentleman, looking earnestly at Professor Sedgwick, observed, "I think I must have had the pleasure of seeing you before, and that not very long ago." "Oh, yes," was the reply; "you saw me this morning, and gave me a shilling for answering a whole string of questions—and I was much obliged to you for it."

TOASTS IN THE "GOOD OLD TIMES."—The following story gives a good idea of the drinking style of the last century. This was what our grandfathers took for humour. Two young English noblemen were paying a visit to Lord Panmure, at Brechin Castle. One day he wrote a letter to Panlathie, a tenant of his, to come and dine with him, and at the same time he ordered him to bring a sum of money. Panlathie was aware when he received the order that something was to be done. After dinner Lord Panmure gave the first toast, which was, "All hats in the fire, or 20*l.* on the table." Four hats were immediately in the fire. One of the English noblemen gave the next toast, "All coats in the fire, or 50*l.* on the table." Four coats were committed to the flames. The other English nobleman gave the next toast, "All boots in the fire, or 100*l.* on the table." The whole of the boots were committed to the flames. Panlathie's toast came next, which was, "Two fore-teeth in the fire, or 20*l.* on the table," when Panlathie pulled his teeth out and threw them in the fire. The English noblemen looked amazed. He had false teeth unknown to them, and Panlathie went home without hat, coat, or boots, but with 600*l.* in his pocket. Lord Panmure thought much of his tenant after that.

"FREEDOM FROM DISEASE, ANXIETY, AND SUFFERING AT LITTLE COST."—None save the strongest can with impunity pass through the sudden transitions from wet to dry, from cold to muggy weather, prevalent during the late autumn and early winter months. Influenza, bronchitis, cough, sore throat, diphtheria, or quinsy will attack those most watchful of their health; but they can readily arrest any of these complaints, by rubbing Holloway's ointment twice a-day upon the skin adjacent to the affected parts, and assisting its corrective action with appropriate doses of his pills. This well-known, safe, and easy mode, efficiently protects the invalid, both from present and future danger, without weakening or even depressing the system in the slightest degree.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

WAITE.—Nov. 30, at 10, Oxford-street, Liverpool, the wife of Dr. Waite, of a son.

DEATHS.

WOODMAN.—Nov. 17, at Torquay, in her 25th year, Elizabeth Bathurst Emma, the beloved and only child of Rev. C. B. Woodman, Edgbaston.

WILLAN.—Nov. 18, after years of patient suffering, Hannah, the beloved wife of the Rev. R. Willan, of Egham, Surrey, aged 56 years.

TOMLINSON.—Nov. 19, Helena Mary, the only child of Mr. J. Tomlinson, of 41, Palmerston-road, Seven Sisters'-road, aged 15 months.

STEVENS.—Nov. 26, Charles Stevens, of Allen Hill, Matlock, aged 50 years. For upwards of twenty-eight years a member of the Congregational Church.

LEWIS.—Nov. 30, at Queen's-road, Buckhurst-hill, Rev. Ebenezer Lewis, late missionary of the L.M.S. in India, aged 61 years.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospects free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 26, 1873.

ISSUE DEPARTMENT.

Notes issued	£35,166,745	Government Debt	£11,015,100
		Other Securities	18,283,097
		Gold Coin & Bullion	20,166,745
		Silver Bullion	—

£35,166,745

£35,166,745

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities	Government Securities
Rest	3,152,811	(inc. dead weight annuity)	£12,543,489
Public Deposits	5,181,686	Other Securities	18,283,097
Other Deposits	18,783,382	Notes	10,375,595
Seven Day and other Bills	404,350	Gold & Silver Coin	873,048

£42,075,229

£42,075,229

Nov. 20, 1873.

F. MAY, Chief Cashier.

BREAKFAST.—EPP'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epp's has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPP'S & CO., Homeopathic Chemists, London."

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c.—in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald" Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 1.

To-day's supply of English wheat was small, and actors obtained for it readily the prices of Monday last. Foreign wheat, notwithstanding large arrivals, was firm, and for American qualities we quote an advance of 1*s.* per qr. on the week. The flour trade was steady, at previous prices. Peas and beans were unchanged in value. Indian corn sold at last week's advanced rates. Barley of all descriptions realised fully late prices. Oats met a fair demand at the prices of this day week. At the ports of call liberal arrivals have been reported during the week, and a large business has been done at 1*s.* improvement for wheat.

CURRENT PRICES.

	Per qr.	Per qr.	
WHEAT—	s. . .	s. . .	
Essex and Kent, red	— to 54	Grey	36 to 39
Ditto new	—	Maple	39 44
White	—	White	39 45
" new	52	Boilers	39 45
Foreign red	62 64	Foreign	38 42
" white	63 63		

	Per qr.	Per qr.
BARLEY—	s. . .	s. . .
English malting	34	39
Grinding	30	33
Distilling	36	42
Foreign	37 41	

	Per qr.	Per qr.
MALT—	s. . .	s. . .
Pale, new	72	77
Chevalier	—	—
Brown	52	58

	Per qr.	Per qr.
OATS—	s. . .	s. . .
English feed	22	30
" potato	—	—
Scotch feed	—	—
" potato	—	—
Irish Black	22	24
White	21	28
Foreign feed	23	27

	Per qr.	Per qr.	
BEANS—	s. . .	s. . .	
Ticks	38 0 41	Town made	50 57
Harrow	40 0 47	Best country households	45 47
Pigeon	46 0 51	Norfolk & Suffolk	39
Egyptian	39 0 40		

METROPOLITAN CATTLE MARKET, Monday, Dec. 1.—The total imports of foreign stock into London

last week amounted to 7,481 head. In the corresponding week in 1872 we received 8,946; in 1871, 12,097; in 1870, 8,563; in 1869, 8,415; and in 1868, 4,844 head. There has been no feature in the cattle trade to-day. The supplies have not been large, but they have been sufficient for requirements, sales progressing slowly at about late rates. The receipts of beasts from our own grazing districts have been moderate, but, as usual, the general condition of the stock has been indifferent. The demand has been inactive, at the currency of Monday last. The best Scots and crosses have sold at 6s. 2d. to 6s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 2,000, from other parts of England about 400, from Scotland 81, and from Ireland about 5,000 head. The foreign side of the market was very sparingly supplied, owing to the close of the Tonning season. There were certainly some forty from that port, but they were not fresh arrivals, being held over from the previous market. In addition there were about 430 Dutch, 195 Spanish, and 68 Gothenburg. The trade was quiet, on former terms. English sheep were scarce, and, although not inactive, were tolerably steady in value, the best Downs and half-breds making 6s. 8d. to 6s. 10d. per 8lbs. Foreign breeds changed hands slowly, at about previous quotations. Calves were disposed of quietly, on former terms. Pigs were dull at late rates.

Per 8lbs. to sink the offal.

	s. d. s. d.		s. d. s. d.
Inf. coarse beasts	4 4 to 4 10	Pr. coarse woold	6 4 6 6
Second quality	5 0 5 4	Prime Southdown	6 8 6 10
Prime large oxen	5 10 6 0	Lge. coarse calves	4 4 4 8
Prime Scots	6 2 6 4	Prime small	5 2 5 6
Coarse inf. sheep	4 4 5 0	Large hogs	3 10 4 2
Second quality	5 6 6 0	Neat sm. porkers	4 8 5 0

METROPOLITAN MEAT MARKET, Monday, Dec. 1.—The supplies of meat offering here to-day are moderately large. The demand for all descriptions is rather dull, and prices assume rather more strength.

Per 8lbs. by the carcase.

	s. d. s. d.		s. d. s. d.
Inferior beef	2 8 to 3 6	Inferior Mutton	3 0 to 3 6
Middling do.	3 8 4 2	Middling do.	4 0 4 8
Prime large do.	4 8 5 0	Prime do.	5 0 5 6
Prime small do.	5 0 5 6	Large pork	3 8 4 0
Veal	4 6 5 0	Small do.	4 6 5 4

PROVISIONS, Monday, Dec. 1.—The arrivals last week from Ireland were 368 firkins butter, and 3,531 bales bacon; and from foreign ports 29,103 packages butter, and 908 bales and 230 boxes bacon. Nothing new in the Irish butter market. The supplies of foreign are large, and for some descriptions lower prices taken; the mild, wet weather being against business. The bacon market ruled dull, and prices of all descriptions declined, except best Waterford, for which there was no alteration in value.

HOPS, BOROUGH, Monday, Dec. 1.—The high rate of money has a retarding effect upon sales, buyers only purchasing when absolutely obliged, and keeping their stocks as low as possible. Prices are nevertheless well maintained, planters taking up a very firm position. Yearlings are inquired for and sell in small quantity. Continental advices state the markets to be firm, with little doing. Mid and East Kent, 6s. 0d., 7s. 0s., 9s. 9s.; Weald of Kent, 5s. 5s., 6s. 0s., 6s. 10s.; Sussex, 5s. 5s. 12s., 6s.; County Farnham, 6s. 6s. 10s., 7s. 11s.; Farnham, 7s. — 8s. 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 1.—There are moderate supplies of potatoes, and in all descriptions sales are effected steadily, at the quotations annexed. The imports into London last week consisted of 929 tons and 2,410 sacks from Dunkirk, 9,706 bags from Antwerp, 30 baskets 8 bags from Amsterdam, 12 bags from Bremen, 296 from Rotterdam, 137 sacks from Hamburg, 109 bags from Harlingen, and 8 bags from Ghent. Best Regents, 12s. to 13s. per ton; Regents, 10s. to 12s. per ton; Flukes, 12s. to 14s. per ton; Victorias, 11s. to 13s. per ton; Rocks, 8s. to 8s. per ton.

SEED MARKET, LONDON, Monday, Dec. 1.—There was more doing in agricultural seeds towards the close of last week than at the beginning. We are still without a supply of new English red clover; French prices are rather higher; the offers of American, as yet, have not led to business. For white cloverseed there is an increased inquiry, and full prices are obtained. A few transactions in Trefoil have taken place, without change in values. New Alsike has met more attention, at the moderate prices for which it can be obtained. The limited supplies of canaryseed enable holders to maintain the late advance. Hempseed is slow of sale, in consequence of the quantity offered. Fine qualities of rape and linseed are fully as dear, being scarce.

OIL, Monday, Dec. 1.—Linseed oil has been in slow request. Rape, however, has been rather firmer. For other oils there has not been much demand.

TALLOW, Monday, Dec. 1.—The tallow market is quiet, though steady in tone. Y.C. on the spot sells at 40s. 3d. per cwt.; town tallow at 4s. net cash.

COAL, Monday, Dec. 1.—Market firm at last day's prices. Elliott Wallsend 26s. 6d., Hetton, 27s. 6d.; Hetton's Lyons 25s. 3d.; Harton 25s. 3d.; Hartlepool original 27s. 6d.; Hartlepool East 27s. 3d.; Tees, 27s. 3d.; Hartleys 29s. 8d. Ships fresh arrived, 34; ships left from last day, 6; total, 46; ships at sea, 15.

Advertisements.

LONDON CONGREGATIONAL UNION.

A PUBLIC MEETING of the Union, to WELCOME those Brethren of the Congregational body who have recently visited America, will be held in the Weigh House Chapel on MONDAY EVENING, December 8.

The Revs. J. C. Harrison, A. McMillan, Dr. Parker, Dr. Stoughton, and J. Carvell Williams, Esq., will address the Meeting, giving some account of their experiences and impressions with regard to the American Churches.

HENRY WRIGHT, Esq., J.P., will take the Chair at six o'clock.

The Members of Congregational Churches are earnestly invited to attend.

Pastors and Delegates will receive, shortly, personal invitations to this Meeting, along with copies of the Annual Report.

JOHN NUNN, Secretary.

CAMBRIDGE HOUSE SCHOOL, 120, HAGLEY ROAD, EDGBASTON, NEAR BIRMINGHAM.

WANTED, after the Christmas vacation, Two Resident Assistants, one of whom must be capable of teaching Drawing, all styles.—Apply to F. Ewen.

SMITHFIELD CLUB ANNUAL SHOW.

TO TENANT FARMERS AND OTHERS PROPOSING TO EMIGRATE TO THE UNITED STATES.

THE BURLINGTON AND MISSOURI RIVER RAILROAD COMPANY WILL EXHIBIT at the Annual Show of the Smithfield Club, to be held at the AGRICULTURAL HALL, ISLINGTON, on the 8th, 9th, 10th, and 11th of DECEMBER, 1873, a very large and fine collection of the various agricultural products of those portions of the States of Iowa and Nebraska through which this line of railway passes.

The particular attention of all who are proposing to emigrate from Great Britain, for the purpose of engaging in farming pursuits, is invited to this collection, the most complete, perhaps, of the kind ever exhibited in the United Kingdom.

Full information in reference to the climate and resources of the States of Iowa and Nebraska, and of the eligible farming lands there offered for sale, may be had at the stand during the Show, or at the offices of the Burlington and Missouri River Railroad Company, (Hamilton A. Hill, European Agent), 16, South Castle-street, Liverpool, and 25, Moorgate-street, London.

THE NEWHILL MAIN SILKSTONE COLLIERY, YORKSHIRE.

THE PEOPLE'S COAL and COLLERY COMPANY (Limited). Capital £100,000, in 100,000 Shares of £1 each. Incorporated Sept. 12, 1873.

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Secretary—Mr. Wm. Mapleson.

Registered Office—30, John-street, King's-road, Bedford-row, London, W.C.

In addition to the daily supplies of the best Ruabon coal received from the Plas-Bennion Colliery, which have given such great satisfaction to shareholders, this company has now agreed for the purchase of the justly-celebrated Newhill Main Silkstone Colliery, the output of which is at present 100 to 150 tons per day, and which may shortly be increased to 300. During the necessary arrangements for the transfer of the colliery, coals will be daily delivered to the shareholders. The directors urge an immediate application for shares, to enable them to obtain full possession of this colliery, and thus supply all the requirements of the shareholders.

The present price to shareholders for Ruabon coal is 26s., Silkstone 25s. per ton, delivered within four miles of King's-cross, beyond that distance 9d. per ton per mile extra.

Depots will be established, and agents appointed to superintend the receipt and delivery of coals wherever a sufficient number of shareholders may reside.

The true principles of co-operation are carried out by this company inviting subscriptions for single shares, and accepting a deposit of 5s. on application and 5s. on allotment (if paid in full 10 per cent. per annum interest is allowed on all payments in advance). Every share entitles the consumer to one ton of coals per annum at shareholder's price (equal to a profit of about 10s. per share), and a share in the general dividend. Where large quantities are required the time for delivery will necessarily be extended.

The investor who may not require coals will receive a preferential dividend of 10 per cent. per annum on his investment, besides a share in the general dividend.

This company thus meets the requirements of all classes.

Shares will be allotted every Tuesday.

The prospectus, with full particulars and forms of application, may be obtained as under:—

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E.C.—Mr. Sillifant, 1, Graham Buildings, Basinghall-street.

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W.C.—Mr. Mapleson, 30, John-street, King's-road, Bedford-row.

N.W.—General Manager's Office, 7, Euston-road.

S.W.—Mr. Bond, 56, Richmond-road, West Brompton.

S.E.—Mr. J. G. Bond, Providence Wharf, Lambeth.

Exeter.—Mr. W. H. Sawdy, 11, Oxford-terrace.

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Berkhamstead.—Mr. G. Loosley, printer.

Bristol.—Mr. Charles Bragge, 3, Melrose-place, Clifton.

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The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort.

The course of instruction includes all branches of a sound

Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

The SCHOOL REOPENED, after the Midsummer vacation, on FRIDAY, the 1st of August, 1873.

Applications for admission to be sent to the Principal.

For Prospects, Terms, and further information, apply to the Principal or Secretary.

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Empowered by Special Act of Parliament

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This Company has never amalgamated with any other office.

Being established on the MUTUAL PRINCIPLE, all the profits belong to the Members.

Every third year a careful valuation of the assets and liabilities of the Company is made. The eighth valuation has just taken place, and the Directors are enabled, after reserving in hand a fund amply sufficient to provide for future claims and contingencies, to return to the Members the sum of £44,573 18s. 11d. The next division of Profits will be declared in 1876.

It has 11,995 policies now in force, assuring an aggregate sum of TWO MILLION EIGHT HUNDRED AND EIGHTY-TWO THOUSAND POUNDS.

It has an annual income of more than ONE HUNDRED THOUSAND POUNDS.

It has an accumulated fund, arising solely from premiums, of over HALF-A-MILLION.

It has paid in claims upwards of HALF-A-MILLION.

It has appropriated as bonus since its establishment more than a QUARTER OF A MILLION.

Prospectuses and Copies of the Last Report and Balance-sheet, and all needful information, can be obtained on application to any of the Agents of the Company, or to

ALFRED LENCH SAUL, Secretary.

Agents Wanted in unrepresented places.

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Terms—from 2s. 6d. to 3s. 6d. per week.

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The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of

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eligible situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.

Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.

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SMOKY CHIMNEYS.—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.

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For Damp Weather, 2s.

Velvet Slippers, with bows, 3s. 6d.

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NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scurvy, disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blisters and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 1s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

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Effectually relieved by the use of "DATURA TATULA," for "in a most fearful attack of asthma, Lord Dunsany had scarcely smoked the DATURA TATULA for more than a minute or so when the symptoms abated, and in ten minutes more he was relieved wonderfully. He told me he had used it for years with the most perfect success. Certainly the inhalation had the most magical effect I ever witnessed."—Dr. J. McVeagh. "I have never known an instance in which relief was not obtained."—Gen. Alexander. Sold as tobacco, in tins, 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 6s., 8s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s., and 10s.

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Is now universally accepted as the best restorative for the weak. It behoves the public to see that they obtain WATERS' QUININE WINE, as Chancery proceedings have elicited the fact that at least one unprincipled imitator did not use Quinine at all in the preparation of his Wine. Sold by all Grocers, at 3s. per dozen.

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ROYAL POLYTECHNIC.—NOTICE.—The ENCHANTED GLEN (written by Dr. Croft), notwithstanding its great popularity, cannot be given after November 8th, in consequence of the engagement of Mr. HOWARD PAUL. This week 300th representation. Mr. Hartwell.—New Lectures by Professor Gardner.—1. The SILBER LIGHT; 2. SUGAR: from the CANE to the TEA-CUP.—HOME ELECTRICITY, by Mr. King.—Other Novelties.—Open daily, from 12 to 5, and 7 to 10. Admission 1s.

ROYAL POLYTECHNIC.—NOTICE.—The MANAGING DIRECTOR attends in his office daily, from Four until half-past Five o'clock. Letters requiring answers must contain PLAINLY ADDRESSED envelopes.

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Wool, Algerian, and Timbuctoo Stripes, full width, for Curtains, 1s. 3½d. per yard. Wool Damasks, in great variety, 1s. 11½d. per yard. Wool Repps, various colours, 2s. 9½d. per yard. A choice selection of all the Newest Materials for Drawing and Dining-rooms. BLANKETS! BLANKETS! BLANKETS! A Manufacturer's Stock, 20 per cent. below Market Value. The above are worth the notice of large buyers for charities, &c.

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The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.

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KAYE'S WORSDELL'S PILLS.—Sufferers from Gout, Rheumatism, Liver Complaints, and other affections arising from impure blood or defective circulation of the vital fluid, will find not only immediate relief, but frequently permanent cure, through taking the above Pills. Being entirely of vegetable origin, and free from everything that could be injurious to the most delicate constitution, they are the best medicine for prevention and cure.

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CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

J. & P. COATS' BEST SOFT SIX-CORD SEWING COTTON,
Suitable for all Sewing Machines.

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This Cotton being greatly improved in quality and finish, will be found unsurpassed for Machine or Hand Sewing. On Reels, 100, 200, or 500 yds.

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